THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE LEAGUE—YESTERDAY AND TO-MORROW

Lovers of Peace everywhere must salute with respect as well as with sympathy the small State of Denmark which has suffered through the immorality of Germany. Denmark in 1929-1930 set a historic lesson to the world; it voluntarily disarmed itself and thus proved its sincerity and moral superiority by attempting, in a realistic manner, to carry out the programme for disarmament, relying on the peace machinery set up by the League of Nations. While others talked, Denmark acted. Its achievement was commented upon in our very first volume (May 1930) by the late Francis Perrot.

Some people opine that the failure of Non-Violence is proven because German soldiers have taken possession of Denmark. This is a fallacious view. Czechoslovakia was armed and had guarantees of Great Powers to protect it against aggression, and what has been the fate of that country? Similarly Poland was armed and its destruction by German soldiers has been worse than the occupation of Denmark. We might as well say that chivalry is worthless because a bully thrashes a child.

Francis Perrot concluded his article thus :—

"It is admitted even by pacifists that disarmament involves some risks for the disarmed country. The majority of the Danes consider that the risk is worth taking so as to set an example of courage for an ideal. If Denmark disarms, her action will have an enormous influence in breaking the charmed circle of suspicion and fear which keeps the nations from paying more than lip service to the belief in the peaceful settlement of disputes, though—in form—war has been 'outlawed' in solemn pacts and treaties."

The moral of the story of Denmark is that though it disarmed—a righteous step—it did not educate itself in the science of Satyagraha so that it could wage the fight spiritual against the savagery of Hitler and his Germany. Even here in India, where the master of Satyagraha is at the helm of affairs, ade quate education is still lacking, as is indicated by Gandhiji's own speeches and writings. But, apart from their own failure to make due preparation, Denmark with every other small State has suffered because of the failure of the League of Nations dominated by certain

Great Powers. In the article which follows this is very clearly brought out. Mr. Leslie R. Aldous is a man of wide knowledge of all matters pertaining to the League of Nations. He was one of the contributors to the commemorative volume, *Ten Years' Life of the League of Nations*, and for many years past he has compiled the League of Nations survey for the *Annual Register*. As publicity officer of the League of Nations Union in London he has acted as observer at ten Assemblies of the League at Geneva. Writing, therefore, from intimate first-hand experience he says:—

"Important States, exerting a powerful influence upon League policy at Geneva, have been too prone to pick and choose the occasions when, in their respective opinions, the League should be used. Almost all the Great Powers of the West were to blame for the League's ineffectiveness at the time of the Manchurian crisis."

France and Britain had a share in precipitating the present European catastrophe; the recognition of this fact may not be very necessary for the destruction of Hitler and his armies, which every lover of liberty desires; but is not such recognition absolutely necessary for the destruction of Hitlerism?

Mr. Aldous's article shows that much good and useful work is being done by the League. But if world-peace is to emerge after the present war the victors' clear perception of moral principles and their thoroughgoing application of those principles to themselves will become necessary. Hitler victorious doubtless would mean the death of liberty and the corruption of culture; but will the victory of the Allies mean Liberty for all, Justice for all? Their actions between 1919 and 1939 do not inspire great confidence.

If they had followed the grand example of the small State of Denmark, and had acted not with the giant's strength but with gracious justice, Hitler would never have risen to power. Francis Perrot began his article of May 1930 thus:—

"The attention of the world is concentrated, as I write, upon the Five Powers Naval Conference in London. After weeks of dreary and dubious negotiation, the issue is still doubtful. Will the statesmen of the great powers (minus Germany for whom the problem has been obligingly settled by her victors) display the statesmanship necessary to satisfy the longings of their peoples for some relief from the terrible burden of vast and expensive fleets? Or will the outcome be—to quote one of the cynical *Mots* which circulate in the ante-rooms of St. James's Palace—merely 'better, brighter and cheaper wars in the future'? No one knows whether fear or courageous idealism will emerge victorious in the momentous struggle that is going on in secret, though what is in question is not only national prosperity but the very continuance of our western civilisation."

INTERNATIONAL CO-OPERATION

During the past twenty years we have witnessed the first large-scale attempt to establish the machinery of Internationalism, and the partial frustration of these efforts in war.

It is the tendency for every generation to claim much credit for its condition of spiritual enlightenment. The judgment of the future is seldom so flattering. We would be well advised to admit that a long and hard road has still to be trodden before the ultimate goal of Universal Brotherhood, barely yet in sight, can be reached. Still, as in the

past, the entrenched forces of prejudice, self-interest and egotism lie in wait for the pilgrims of faith and good will. In the perspective of history, the world of to-day may appear as struggling to escape from the Dark Ages, in which man's inventive capacity outran his genius for organisation—in which narrow nationalism, in both the political and economic spheres, came into violent conflict with the forces making for international order and concord between nations.

The World War of 1914-18, while it gave a powerful impetus to the "League of Nations" movement, did not so much create the idea as accelerate the rate of progress. Throughout the ages, the noblest minds of all races and creeds have looked forward with prophetic vision to the time when the nations would "beat their swords into ploughshares". Men whom their contemporaries derided as fanatics have planned their Utopias and heralded the Golden Age when hatred and strife would give place to far-seeing collaboration in all the walks of life. Idealists have always been targets for the unimaginative; but, as Lamartine has reminded us, "the Ideal is only Truth at a distance".

In the last century, the world began to shrink. Human affairs could no longer be contained in the water-tight compartments denoted by man-made boundaries. Practical statesmanship was compelled by circumstance to adopt as its aim a fragment here and there from the dreams of the visionaries. It must not be supposed, however, that the rulers in high places willingly abandoned their prejudices against Internationalism in any form. Although to-day the suppression of disease provides one of the most striking examples of successful international co-operation, forty years of cholera epidemics in Europe were needed to bring about the first International Sanitary Convention of 1893. Up to that time, in spite of a succession of abortive international conferences on the subject, "conflicting national interests" were so strong that they were allowed to obscure the wider interests of the world as a whole.

International co-operation began to develop in the nineteenth century, not because the Governments consciously set out to take a broader view of their responsibilities, but because an inevitable stage in the progress of the human race had been reached. In 1815, not a single international authority for the orderly management of world problems existed. By 1913, thirty-three organisations for performing various tasks of international co-operation had been created. In such matters as postal services, telegraphs and wireless, and the prevention of disease, could be traced the germs of a League of Nations.

So far there was no definite plan behind these isolated attempts to regulate international relations. Comparatively few branches of activity were involved. Despite the Hague Conferences, war was not yet recognised as one of those scourges which, under modern conditions, could not be restricted to a small area of the world, and which could be suppressed only if all nations united their energies to that end.

Then in the World War, as Mr. Winston Churchill has put it, "All the horrors of all the ages were brought together, and not only armies but whole populations were thrust into the midst of them." Even as late as the Battle of Waterloo, in which only 35,000 British troops took part, war might have been tolerated; but four long years of blood and agony, with

30,000,000 casualties, brought a realisation that "if we did not end war, war would end us".

Long before the end of the World War the creation of a League of Nations was being discussed, both officially and unofficially, in many different countries. In Great Britain the pioneer of League of Nations Societies was established as far back as 1915; in 1918 it became, by amalgamation, the League of Nations Union.

A strong Foreign Office Committee, under the chairmanship of the late Lord Phillimore, was appointed in 1916 to draft a scheme for a League of Nations as part of the Peace Settlement. General Smuts, the great South African statesman, started to work along independent but parallel lines. Public men in other countries, notably President Wilson and ex-President Taft in the United States and M. Léon Bourgeois in France, prepared schemes for the proposed League of Nations.

Thus the Peace Conference was able to turn its attention first of all to the drafting of the League Covenant, which was placed in the forefront of all the Peace Treaties. The thirty-two States which were original members of the League and those which were subsequently admitted pledged themselves to the rules of conduct set out in the Covenant, "in order to promote international co-operation and to achieve international peace and security".

In popular estimation, the League of Nations is an organisation for the prevention of wars. That is a narrow view, as the Covenant clearly shows. *Peace, according to the true League principle, is not merely an absence of war. Peace is not static, it is dynamic.* Peace is an opportunity for nations, irrespective of colour or creed, to work together in every way possible to improve the conditions of life, both material and spiritual, for men, women and children everywhere.

With no department of its work has the League attained greater universality than with the activities of its Health Organisation. Originally created to stamp out the post-war epidemics of typhus and other diseases which threatened to sweep over Europe, this body is now closely linked with every continent and almost every country. Its Singapore Bureau, set up in 1925, keeps in constant communication with 109 ports in Asia, 49 in Australasia, 26 in Africa and 2 in America, for the purpose of collecting and co-ordinating all information concerning the appearance and spread of such epidemics as smallpox, cholera and bubonic plague. Health bulletins are then broadcast from the wireless stations at Saigon, Malabar, Sandakan, Hongkong, Shanghai, Tokio, Tananarivo, Karachi, Madras, and Nauen, so that the health services of the various countries may be enabled to adopt suitable protective measures without delay. Under League auspices two conferences have been held, at Cape Town and Johannesburg respectively, with the object of arranging collaboration between the African health administrations to guard against the spread of yellow fever and other diseases by air. In South America, at Rio de Janeiro, the International Leprosy Institute which is working under League auspices was last year able to report important discoveries regarding the treatment of leprosy.

In the sphere of public health, as with so many other questions, Geneva acts as a clearing-house for information, so that research workers in all parts of the world may know what is being done in other

countries. Many Governments have sought League assistance in organising campaigns against specific diseases, *e.g.*, malaria. Investigations have been undertaken into cholera, spinal meningitis, scarlet fever, infant and maternal mortality, diphtheria, tularemia, psittacosis, tuberculosis, sleeping sickness, rabies, leprosy and trachoma.

At the outbreak of the present war, many Governments informed the League that they regarded it as of the utmost importance that the services of the Health Organisation should be maintained during the period of hostilities. Arrangements had already been reached with Governments to ensure that the vital communications should be interrupted as little as possible by censorship and other restrictions, with the result that the regular health bulletins have rarely been even a few hours late. Early in September, the Roumanian Government invited the League to draw up a scheme for preventing the spread of epidemics to countries bordering upon the war zone. In this work, the co-operation of the Danubian and Balkan countries was speedily secured.

Some of the League's best work has been done in fighting vast social evils, such as the illicit traffic in opium and other dangerous drugs, and the traffic in women and children. The need for suppressing the drug traffic has become all the more urgent since modern science facilitated the production of highly concentrated narcotics like morphine, heroin and cocaine. The 1925 Convention, which has been accepted by the majority of Governments, has led to closer control and supervision of the international trade by means of import and export certificates. The 1931 Convention has resulted in a drastic limitation of the output of drug factories to little more than the world's medical and scientific requirements. Thus, for the first time in history, an international body has succeeded in establishing supervision over a complete branch of economic activity. Nevertheless a battle of wits is still being waged between the syndicates of drug traffickers and the League. Recently an unsuccessful attempt was made to smuggle opium and hashish from Palestine through Sinai to the Nile Valley, the drugs being concealed in hundreds of small cylinders which were pushed down the mouths and into the stomachs of camels. The clandestine factories in the Far East, and the deliberate policy of the Japanese to encourage drug production in the occupied provinces of China, constitute the principal danger at the moment. By way of the Suez Canal, drugs of Japanese origin are being smuggled in large quantities to Canada and the United States. Constant vigilance is the price which the League will have to pay for success.

Very little accurate and detailed information concerning the "white slave traffic" was available when the League first tackled this problem. The change of terminology to the "traffic in women and children" was important, for it extended the scope of the League's activity beyond the white races. For three years, specially selected investigators studied the actual conditions of the traffic in 112 cities and towns in 28 countries. Their report, and the publicity which attended its publication, enabled the League to press strongly for much needed reforms. Further investigations were later undertaken in the Near, Middle and Far East.

Voluntary organisations, both national and international, have given the League every assistance in its fight against the

traffic in women. For its Child Welfare work, the League Assembly adopted as its "Children's Charter" the Declaration of Geneva, which was in fact drafted by the Save the Children International Union.

One noteworthy feature of the social, humanitarian and other constructive activities of the League is that they have won the whole-hearted support of the United States and other States outside the League. A cordial Note received at Geneva from the United States Government last year declared that "The League has been responsible for the development of mutual exchange and discussion of ideas and methods to a greater extent and in more fields of humanitarian and scientific endeavour than any other organisation in history." The adoption of the "Bruce Report" for the development and extension of the social and economic work of the League, by the League Assembly last December, may well turn out to be a landmark in League history. A new body is to be established which will take these matters out of the orbit of the League Council. Without involving themselves in the political work of the League, nations such as the United States will be able to associate themselves fully with international co-operation over a very broad field, in much the same way as some of them are already members of the International Labour Organisation without being members of the League.

The League Council in 1922 appointed an International Committee on Intellectual Co-operation to simplify, strengthen and enlarge intellectual relations. Dr. Gilbert Murray has for many years been the honoured chairman of this Committee. With him have been associated at one time or another many of the world's most distinguished scholars, scientists and men of letters. Since 1925 there has been an International Institute of Intellectual Co-operation in Paris, and contacts are maintained and developed through National Committees in many countries. The Intellectual Co-operation Organisation is continuing its work despite the war.

Apart from the many international bureaux which (in accordance with the terms of Article 24 of the Covenant) have been placed under the direction of the League, two "wings" of the League deserve special mention. The first is the International Labour Organisation, with its Office at Geneva. Its broad object is "to secure and maintain fair and humane conditions of labour for men, women and children both in their own countries and in all countries to which their commercial and industrial relations extend". Although all League members are *ipso facto* members of the I.L.O., it is permissible for States to adhere to the latter body without joining the League. Thus the United States of America has taken this step. (It may be noted that the present Director of the International Labour Office at Geneva, Mr. Winant, is an American.) Brazil and other States, on ceasing to be members of the League, maintained their connection with the I.L.O. The annual International Labour Conference, which will take place this year in June as usual, brings together representatives of the Governments, the workers and the employers of the various countries. Conventions, embodying the highest common measure of agreement, are adopted as models for national labour legislation dealing with the improvement of working conditions in industry, in agriculture and at sea. Up to March 1940, a grand total of 869 ratifications of these conventions had been

registered at Geneva. Some thirty countries officially urged that the work of the I.L.O. should continue in war-time.

In Article 14 of the Covenant provision was made for the establishment of a Permanent Court of International Justice. This was more ambitious in conception than the old Hague Tribunal, which virtually consisted of a panel of arbitrators who might be called upon by the parties to an international dispute. The new "World Court" was to hold regular sessions in the Peace Palace at The Hague, and the judges would be elected by the Assembly and the Council of the League. States, by adhering to the so-called "Optional Clause", could undertake in advance to accept the compulsory jurisdiction of the Court in all justiciable disputes involving other States similarly bound. Some forty States are bound by the "Optional Clause", under which a number of important cases have been brought to the Court's jurisdiction. Its scope has further been enlarged by at least 400 treaties, agreements and conventions. The sixty cases which have come before the Court since 1922 have involved great and small Powers, members of the League and non-members; and in no instance has the Court's verdict been disputed or rejected.

In the handling of political disputes, the high hopes roused by the creation of the League of Nations have not been fulfilled. Temporarily, at least, the "political" League is virtually in a state of suspended animation. Yet, in the first sixteen years of its life, between fifty and sixty disputes were brought to Geneva. In at least four instances—*viz.*, the Yugoslav invasion of Albania, the Greco-Bulgarian frontier crisis of 1925, the frontier dispute between Turkey, Iraq and Great Britain in 1924, and the Leticia quarrel between Colombia and Peru in 1932—the League was able to stop war when fighting had actually begun. In many other cases, war seemed probable—*e.g.*, the Corfu crisis of 1923, and the friction between Yugoslavia and Hungary when the latter country was accused of complicity in the assassination of King Alexander at Marseilles. Mention should also be made of the arrangements made by the League to secure a peaceful solution to the Saar controversy between Germany and France in 1934-5.

Inevitably, however, the recent failures to check aggression have more than counterbalanced the far more numerous successes in the League's earlier years. Yet those failures have brought their lesson, if only the nations will allow themselves to profit from it at the end of this war. It has shown that "peace is indivisible"—that one act of aggression in any part of the world, if allowed to go unchecked, will be followed by similar acts elsewhere. Thus Signor Mussolini's attack upon Abyssinia was the corollary to the League's failure to preserve the territorial integrity of China. It is to be doubted whether Herr Hitler would have embarked upon his series of acts of violence which, after throwing all Europe in a turmoil of anxiety, culminated in a European war, but for the success which attended the Ethiopian adventure.

These setbacks with regard to the organisation of peace have led to much discussion on the subject of reforming the League and revising its Covenant. It would be surprising if twenty years' experience had not revealed certain weaknesses in the League's structure. In some quarters, disappointment with the existing peace machinery has led to demands for radically different methods. One

superficially attractive proposal is for "Federal Union" or "Union Now". Whatever the theoretical merits of this scheme, it is unlikely that the innumerable practical difficulties can be overcome in time to establish a comprehensive Federation at the conclusion of the present war.

Moreover, the majority of plans for either reconstructing the League or replacing it by a new international organisation would in all probability not touch the heart of the matter. *It is not so much the League machinery as the will to use it on the part of the Member-States which has been at fault.* Important States, exerting a powerful influence upon League policy at Geneva, have been too prone to pick and choose the occasions when, in their respective opinions, the League should be used. Almost all the Great Powers of the West were to blame for the League's ineffectiveness at the time of the Manchurian crisis. France, although she was unwilling for the League to function in resistance to Italian aggression, expected the strongest action to be taken after Germany's entry into the demilitarised zone. Too many countries have regarded the League as a useful instrument only when their own narrow interests have been immediately and directly affected; overlooking the fact that, if they refuse to play their part in making it a reality when the rights of their neighbours are endangered, "collective security" may prove a delusion in their own hour of need.

In the majority of countries, except the totalitarian States where the free flow of thought and ideas is deliberately repressed, it is probably true that public opinion as a whole is in advance of the Governments. Only when some great and striking gesture for peace, like the Peace Ballot in the United Kingdom, is organised do the statesmen realise that they will have the people behind them if they pursue an imaginative and constructive foreign policy.

Although the familiar phrase, "Everybody wants peace", is very nearly a truism, the problem is to educate and mobilise public opinion, so that the vague longings of millions may take a definite shape and become effective. The societies and bodies which are expounding the principles of Internationalism and World Brotherhood are not wasting their time by "preaching to the converted". Their *raison d'être* is that the international outlook must start with the individuals in each nation. Those which, like the League of Nations Societies in some thirty countries, are linked together through their International Federation, have a dual responsibility and a dual opportunity. At home, they can impress men and women with a sense of personal responsibility for the issue of peace or war. Abroad, they can exert a useful influence. The strong and virile societies, such as the British League of Nations Union, can encourage and inspire the weaker societies in those other countries where the advocates of international co-operation are still, as it were, a voice crying in the wilderness.

LESLIE R. ALDOUS

THE LIṄGĀYATS

[Shrimati Kusuma Nair is a graduate in Philosophy from the Nagpur University. In the following article she gives the result of her own research at Belgaum, one of the centres of the Liṅgāyats.—ED.]

In India, the recognised cradle of diverse creeds and cultures, the South is particularly interesting in its religious history and culture. One of the most fascinating cults which flourishes there, mainly among the Kanarese people, is that of Vīraśaivism or of the Liṅgāyat sect. Historical information concerning this sect is scarce and insufficient, but a critical examination of its theology and metaphysics suggests that it is very old and that in the twelfth century it underwent a distinct revival and reformation under the patronage and protection of Basava, the minister of the Kalchuri King Bijjala (1156-1170 A.D.).

The philosophy of the Liṅgāyats emphasises the identity of the soul with the Supreme Being, the only entity and reality, who, assuming existence first, becomes the material as well as the efficient cause of all the after creation. It lays more stress on the religious and the ethical than on the philosophical aspect of religion, and upholds the conviction that the proper observance of the prescribed duties purifies the soul and elevates it step by step, making possible its ultimate complete union with Śiva. This union is called "Mukti" and Vīraśaivism teaches that there are six steps or rungs to its attainment. These are original with Vīraśaivism and form the centre of its philosophy. But although the ultimate goal is the "merging of the soul in the Supreme", Vīraśaivism begins with the belief in the distinctness of the soul from God.

In Vīraśaivism Śiva is identified with the Supreme Power or God who is One without a second. This cult protests strongly against polytheism and rejects the divinity of the other Gods which are recognised in Hinduism. Śiva is, however, presented in a graceful and attractive form; sometimes as a charming and handsome young man and sometimes as a benevolent and indulgent father whose kindness knows no bounds. The underlying principle in gaining a conception of the Supreme Being seems to be to approach the unknown through the known.

But Śiva is not to be worshipped in any of the particular forms or images established in temples, for

"God has neither form, nor no form; but has both form and no form. He has in reality formless form which is indescribable, invisible, unimaginable...."

Further,

"Śiva is all-pervading and all-transcending. He is in the universe, pervades the universe, is of the form of the universe and is beyond the universe. But though God pervades all things and is seen in all things, all things are not God".

The impossibility of tracing the beginning or origin of the Supreme Deity, and the incapacity of the human mind to gauge or to comprehend the Infinite are frankly admitted. Moreover, Śiva, being eternal, is understood to be beyond the sphere where creation, subsistence and dissolution prevail. Hence the idea

of the incarnation of Śiva as a human being is notably absent from the Śaiva mythology.

One of the most important features of Vīraśaivism is the introduction of the Liṅga as the emblem of Śiva. The Liṅga is interpreted variously by different scholars, but the majority of Orientalists interpret it as the phallus, the male generative organ. Superficially this interpretation may sound correct, but in reality it is not sound. The vast Kanarese literature on the subject does not suggest or endorse it.

To a Vīraśaiva the Liṅga is not to be distinguished from but identified with the Supreme. According to his philosophy Śiva cannot be visualised or expressed; but to reach him a start must be made with something. To realize the Reality, an external symbol of that reality becomes indispensable. Therefore it is laid down that the Vīraśaiva must offer worship to Śiva through His symbol and must not directly approach the Formless. In order to meet this need a particular symbol has been introduced. The image of Śiva did not appeal to the Vīraśaivas because they condemned idol worship outright. Probably that is why they favoured the Liṅga, the ancient symbol of their God.

This symbol is interpreted by the sect as the supreme Śiva. They believe it to be "the great light of the innermost heart; the source of the joy of eternal bliss, knowledge" etc. As the Liṅga is an indispensable means of achieving realisation, every member of the community must always wear it on his person. Separation from it would signify spiritual death.

It is interesting to note that Vīraśaivism was in reality a revolt within Hinduism—a powerful movement of liberation from the thraldom of the laborious sacerdotal tradition, recognising the futility of most of the rites which were emphasized as essential in Brahmanical Hinduism.

This must not be understood to mean that the Liṅgāyats have no ceremonies. Their church retains certain simple rituals which bear no resemblance to those of the *Vedas*. Thus fire and Brahmin, which are considered essential to all the rites and ceremonies of Hinduism, are notably absent from Vīraśaivism. The Liṅga is identified with Agni (fire); while the Brahmin is replaced by the Guru and the Jangama who conduct the ceremonies and are reverenced as the spiritual guides of the community. Most of the customs and rituals were introduced with the social aim of removing all distinctions of caste, rank and sex, and of introducing equality and common brotherhood in religion as well as in society. Thus the Guru partakes of "Prasad" (food) together with the devotee, whatever be the latter's rank, caste or sex; this idea would be hateful or, rather, unthinkable to an orthodox Hindu Brahmin.

Of the important rites, such as those of Initiation, marriage and death ceremony, the last is the most interesting and is perhaps unique. The Liṅgāyats, unlike the Hindus, bury their dead, the reason given being as follows:—

"Together with life depart four elements of the five which constitute a living body, and mix with those of the cosmos. The remaining element should also therefore be united with that of the cosmos. There is no impurity at all in the case of death, and there should be no mourning, since the dead man is one with Śiva. It is an occasion for rejoicing and not for mourning."

On the eve of the death of a member

of the community, his Guru or a Jangama is invited and worshipped. The sick man is bathed and dressed in clean clothes. The Guru offers his Prasad to him and all who are present dine together. While the man is dying alms and gifts are distributed ; all members of the family mix with the guests in singing the glories of Śiva and His followers, and no sign of mourning or weeping is visible. This continues until death takes place. Then the corpse is dressed in beautiful clothes and ornaments as if for a festival, and is placed in a sitting posture. Next a funeral hymn is sung and flowers are thrown on the dead body. A kind of sedan chair is then prepared and beautifully decorated, and in it the corpse is seated. Four men carry it on their shoulders. All the members of the community gather round the chair and conduct it in a grand procession with music, fireworks and singing to the burial ground, where a grave is dug in strict accordance with the prescribed rules. It is in the form of a cave with steps leading down to a small room inside, the floor and walls of which are covered with sacred mottoes and sayings. After again singing the funeral hymn and throwing flowers, they seat the corpse in a niche in that cave-like grave, his Liṅga in the palm of his hand, this being the position in daily worship during life. The grave is filled with clay. The dead man's guru stands upon the grave ; water is poured over his feet ; a cocoanut is broken and the kernel is divided among the crowd. Alms and gifts are distributed before all disperse to their homes.

The technical word for grave in Vīraśaivism indicates the absence of external consciousness through absorption in the mental vision, and is used in the sense of a place where a man who achieves such absorption sits. Thus the Vīraśaivas do not believe in the death of a member, but think of him as absorbed in God or in the Liṅga.

This brief summary of the philosophy and ritual of the Liṅgāyats clearly shows their attitude towards the established traditions of the *Vedas*, with which they have almost completely severed connection. The most significant points of departure are concerned with the abolition of sex and caste distinctions, a problem which continues to baffle the cleverest minds of the country to this day. Although little is known of this relatively backward class of people, due credit must be given to their sect as standing for a noble effort in the field of social and religious reform.

KUSUMA NAIR

A PHILOSOPHY IN PRACTICE

GANDHIJI AND EDUCATIONAL RECONSTRUCTION

[**Dr. Basil A. Yeaxlee, O.B.E.,** has rendered yeoman service to the Adult Education Movement in Great Britain in the past. At present he is Reader in Educational Psychology in the University of Oxford and he tells us that " my chief occupation now is that of lecturer and tutor in the University Department of Education here, where I lecture more especially in the theory of Education (including of course psychology) and in the teaching of religion. But I have been lent by the University to serve as Secretary of the Central Advisory Council for Adult Education in H. M. Forces. This means cultural as distinguished from vocational and occupational Education. The Council co-ordinates all the Universities, Local Education Authorities, and voluntary bodies concerned with Adult Education and has on it representatives of the Navy, Army and Air Force. The purpose of it is to mobilise all the Civilian Educational resources of the country so that there may be full co-operation between the Educational branches of the three services and the Universities etc., in meeting the means of sustaining their intellectual life, broadening their interests, and helping them to think about what lies beyond the war."—ED.]

Freedom springs from within, whether in a man or in a people. To remove disabilities and confer the franchise is not enough. Men must be enabled to grow if they are to exercise their rights with dignity and effect. For this reason the widening of the franchise in democratic countries has always been accompanied or followed by a development of popular education. Mr. Gandhi's proposals for a reform of elementary education in India* will therefore be seriously misunderstood if they are considered without reference to the supreme purpose in connection with which he has conceived them. Taken in isolation they might be superficially criticized as containing nothing very new, as inadequate to the intellectual and social development of a great people, as economically utopian, and so forth. But regarded as a means to an all-important end they take on a new significance altogether, especially if they are examined as carefully and as thoughtfully as they deserve.

Of course this does not mean that Mr. Gandhi wishes to prostitute education to power politics, as certain European dictators have done for the last ten or twenty years. He would turn with horror from the idea of making men, however humble and backward, into the tools of a ruthless State by robbing them of inconvenient knowledge and dragooning them into the unquestioning acceptance of a set of political and social dogmas, just as he would refuse at all costs to regiment and arm them for the conquest of India by physical violence. Nor at this stage is he concerned with the working out of a complete educational system for the childhood and youth of the whole country. Though he might say that the principle which informs his present plan is applicable to every grade of education, including university and profes-

* Set forth in *Educational Reconstruction*, containing Mahatma Gandhi's articles in *Harijan*, the Wardha Education Conference Proceedings, the Zakir Husain Committee Report, and the Proposed Syllabus.

sional studies, he is seeking now to deal with one specific problem. His eyes are upon the villages of India and upon those children in the towns whose formal schooling will never be prolonged, but who must be made capable of one day achieving maturity and responsibility as citizens. He sees, moreover, that in many of the splendid efforts that have been made to put the chance of education within the reach of all, education has been confused with mere literacy. The knowledge acquired from books is valuable to men who have become masters of themselves, independent in spirit and clear in purpose, but it is artificial, irrelevant, and indeed worse than useless otherwise. So he has gone deeper down and laid hold of something that is universal. In other words he has taken into account first of all men's primary interests and capacities, which is both psychologically and educationally the wisest possible course. And then he has kept in view the creation of self-supporting communities in which no one is unable to make a contribution to the common welfare and life is to be lived in accordance with the nature of things—surely a sound philosophical approach to education.

The essence of the scheme is that crafts should become basic to education in the primary and even to a considerable extent in the secondary stage. Whatever a child's degree of intellectual ability he is capable of working effectively and pleasurably with his hands. However far a student may go in academic achievements it remains true of him that the elemental creative power in him can find peculiar expression and satisfaction in an artistry which sooner or later involves manual activity. In the words of Robert Bridges' poem,

I too will something make
And joy in the making.

Here then, if education is not mere acquisition of formal knowledge but the fostering of growth in complete personality, is something fundamental and universal. To train these powers and find a channel for exercise of them to the benefit of the community is to develop self-respect, independence and the social sense. The imagination is stimulated, the physical energies are disciplined, clear and steady purpose is evoked. Mr. Gandhi also emphasises—perhaps a little overmuch—the deliverance from the peril of Western industrialism and commercialism, with their enslavement to mass-production by machinery and the resultant dehumanisation of the individual, which an education based on craftsmanship and a social order inspired by it would accomplish. The greatest gains from the successful adoption of the scheme would be spiritual, though Mr. Gandhi believes that the outcome would be as sound economically as in every other respect.

He maintains that as an educational system it would be self-supporting: after the first year or two of school life each child would earn his keep and his further education by the sale, in properly organised markets, of the articles that he makes. This of course is an important consideration, since, if it is valid, it means that primary education can be extended to all children in India without imposing upon the national exchequer such an impossible burden as the immediate sending of every child to a school of an existing type would involve. It would be impertinent and futile for a Westerner who is not an economist to venture anything more than a very general opinion on this aspect of

the matter. But ordinary experience of normal children and some knowledge of education through hand-work (which has made great progress in English schools of all sorts, from kindergarten to public school) suggests that Mr. Gandhi is rather optimistic. While every one can enjoy and profit personally from hand-work, there are great differences in physical and psychological endowment between individuals. No amount of training will enable people who have not the necessary degree of native capacity to produce saleable and useable goods. The variety of articles that can be made by children in school conditions is limited. Perhaps the most that should be said is that from what the children would make quite a considerable contribution to the cost of their education and training might well be derived.

Mr. Gandhi is at pains to correct the supposition that he desires hand-work to replace everything else in the curriculum. On the contrary, he regards general knowledge " fully up to the Matriculation standard—less of course English ", but plus a vocation, as a normal goal for children educated in accordance with this plan. Boys and girls learn more rapidly when they have a reason for acquiring knowledge and skill. Thev cannot practise a craft without counting or measurement. They will want to read and draw in the same connection. This is the familiar principle of the project method and a valuable one. But while it awakens practical interest in studies thereafter pursued for their own sake it does not carry pupils very far in that systematic mastery of both subject-matter and method without which cultural studies cannot be properly and fruitfully followed. The Committee which drafted the Syllabus included in it social studies and a certain amount of general science as well as mathematics, literature and history. Mr. Gandhi himself says, " I do not want to teach the village children only handicrafts. I want to teach through hand-work all the subjects like History, Geography, Arithmetic, Science, Language, Painting and Music." But it may be doubted whether everything that a good and useful education demands can be forced into one channel.

Mr. Gandhi and the Zakir Husain Committee rightly insist that the quality and efficiency of any educational system must depend upon those who carry it out, and Mr. Gandhi definitely says that trained teachers are essential. The training proposed would take one year in the case of experienced teachers and three in that of new recruits preparing for the profession. It is far more than equipment with a technique. " Work, observation, experience, experiment, service and love ", says Mr. K. G. Mashruwala, are the means of attaining that true knowledge of which literacy is only a symbolical representation. If the training is to have its intended effect upon prospective teachers, however, they need a richer background than those whom they will teach. Consequently the requirement that before entering upon this three year course they must have " read up to the Matriculation Standard " is inadequate. This really involves a vicious circle, for the teachers would have no wider horizon or more developed understanding of human nature and society than is yielded by the primary schools in which they now teach, except in so far as their three years of professional training might help them towards greater breadth and maturity of mind.

The Report says that the scheme is one of

"universal and compulsory basic education for all children, to be followed in due course by higher education for those who are qualified to receive it, and when that scheme is drawn up, it will have to be co-ordinated with the scheme of basic education so as to ensure continuity as well as proper intellectual equipment for those who are to proceed further with their education."

It is not clear whether the reference to "proper intellectual equipment" really implies a modification of the primary and secondary syllabus in order to prepare some pupils for college or university work or whether the intention is to build higher education according to the pattern of the primary syllabus. But in any case the scheme for primary education cannot be adequately considered without at least a sketch plan of what education in India should be as a whole, integrated from top to bottom, though differentiated to meet the needs of children, adolescents and young adults of varying gifts and with diverse contributions to make to the well-being of the community. And in particular there should be some indication of how primary teachers are to gain inspiration and illumination from higher education, either directly, as themselves university students, or indirectly in the majority of cases through some at least of those who control the three year professional course and teach the teachers. Is not the Segaon Syllabus itself the work of men who have brought the fruits of their own higher education to their work upon it?

Every one, and not least the victims of the baneful system, will sympathise cordially with Mr. Gandhi's scathing reference to unemployed B.A.'s and M.A.'s. It is the more surprising that he should advocate the retention of State Universities as examining bodies only, for this would perpetuate the evil from which India has suffered gravely ever since the days of the Macaulay Minute and the later misguided enthusiasm for London University external degrees. It is no disparagement of external degrees to say that a University which grants them but is not a teaching University is in fact no true University at all. This the University of London would strongly maintain. For the business of a University is ultimately philosophy in the large sense. It must bring the learning and experience represented by the various faculties together, so that no student works on his own line without being influenced by the work of others. Educational practice implies a philosophy of education and a philosophy of education should spring from an understanding of the historical, political, sociological, psychological and religious elements in human life and personality.

Mr. Gandhi does indeed say that "Universities will look after the whole of the field of education and will prepare and approve courses of studies in the various departments of education. No private school should be run without the previous sanction of the respective Universities. University charters should be given literally to any body of persons of proved worth and integrity." This opens the door rather too widely, and might result in a multiplicity of institutions with no common standard of excellence, as the United States of America has found. But it reinforces the vital point that the Segaon scheme is not a mere expedient, whether social, political or economic. It is both the product and the instrument of an all-

embracing conception of human life and well-being. It is an application of principles which Mr. Gandhi has wrought out and exemplified in his own way of living, his doctrine of non-violence, his crusade on behalf of the depressed classes, his endeavours to secure the replacement of communal, racial and international strife by constructive peace founded upon freedom and justice. Like his general philosophy the aims and principles of education expressed in the scheme may be oversimplified. But perhaps the living truth is always simpler than we are ready to believe.

BASIL A. YEAXLEE

MY WEDDING

(Translated from the Malayalam of G. SANKARA KURUP by V. VASUDEVA MENON)

The hour of my wedding is come?
Throb not, be calm, thou frail heart.
The time has come to deck my hair with
the jasmine wreath;
My forehead is already decorated.
Only the Bridegroom should come;
The hour of union is fast approaching.
Shall the Law Eternal be denied?

* * *

I have heard since how long of that Lord
of Life
At the mention of whose name, alas, the
whole world trembles.
No life is strong enough to resist His
outstretched hand;
Every one has to bow to His wish.
Is there no limit to this lust?
The Doves of Day and Night, carrying
His message,
Always flutter in the sky above.
How I wish I could imprison them!

Many a time has He married before
And in many a home there goes on even
now
The farewell-taking on leaving for the
Lord's abode,
Followed by kinsmen's meaningless
wailings.
The Mighty One never allows anybody
Once conducted home.
To visit her native land again.
Alas, what a pity; none returns to tell
Whether the harem is heaven or hell!

* * *

The Master is approaching,
His footsteps echo in my heart.
Ah, could I but remain one moment
more
In this house where I was born.
Alas, that I should depart so soon!
But I shall not tremble nor my lips
quiver;
I shall not be weak nor my face turn
pale.
When the hour comes
Gladly shall I dedicate to Him
This insignificant life of mine.

Ah, my sweet home that looks at me
with love and yearning,
Voice fails me to bid farewell to thee.
Now I behold in full thy beauty
And now my heart breaks with the very
love of thee.
To-morrow again, at the break of day,
In thy green-carpeted garden
Where shadows repose, warmly embracing
one another,
Flowers with dewy eyes, alas, will
longingly look around
(For there usually sat to chat with
them a frail gentle figure)
And sadly looking at each other they will
ask,
"Was that loving form a mere shadow?"

G. SANKARA KURUP

REST IN WORK AND WORK IN REST

[This is the sixth in the series of studies on the "Gita" by Professor D. S. Sarma, the first of which appeared in our January number.—ED.]

Krishna's originality is seen not only in the formulation of the doctrine of *karma-yoga* but also in his telling illustration of it from the way in which God works in Nature and in history. At every turn of his great argument he points to the example of Iswara Himself. God is not sitting idle in a remote heaven; He has not renounced His activities. He does not aim at reaching the state of "actionlessness". He is ever creating, ever destroying. Under His direction Nature is producing every moment innumerable forms of life. The sun shines, the winds blow and the earth revolves because God is working. And in this world of warmth and light creatures breathe, eat and grow, and man knows, remembers and philosophises—all because God is working. If He withdraws His hand from the work even for a second this whole structure, this vast machinery of worlds on worlds will collapse and disintegrate.

But more telling than this illustration from God's cosmic activity is Krishna's question—What has God to gain by all this unceasing work? Is there anything at all for Him to gain which He does not possess already? Why does He work? It is for the good of others, not of Himself, that He works. The Creator thus sets an example for all His creatures to follow. He is a perfect Karma Yogin for He never desists from work and His work is ever impersonal and disinterested. So man becomes most like God and one with Him when he works silently and unobtrusively for the good of the world, with every trace of self removed. Karma Yoga involves not only the surrender of the fruit of action but also the agency of action. For the ideal Karma Yogin feels that it is not he that works but God through Him.

The final step in the exposition of his doctrine is taken by Krishna when he calmly states the paradox that though God is externally at work He is also internally at rest. God works and yet He works not. There is the divine mystery. Work and rest are mysteriously combined and reconciled in Him. As Brahman, the absolute, eternal and impersonal Spirit, He is always and everywhere quiescent, but as Iswara, the God who creates, protects and destroys, He is always and everywhere active. These are the two sides of the medal, the two aspects of a single reality. God in relation to the world is like white light seen through a prism. The colourless beam and the coloured spectrum are one and the same. The practical lesson that Krishna draws from this mystery of God's being is that man also should work and yet be unaffected by his work. He should find rest in work and work in rest. This is possible only when he eliminates his self totally and allows the universal spirit to work through him, saying, "Not my will but Thy will be done." The above exposition of Karma Yoga is nothing but a paraphrase of the following verses in the *Gita* :—

"Under my guidance Nature gives birth to all beings—those that move and those that do not move; and by this means, O Arjuna, the world revolves." (IX. 10)

"I give heat, I hold back and send forth the rain. I am the life everlasting, O Arjuna, as well as death. I am being as well as non-being." (IX. 19)

"The splendour which is in the sun and which illumines the whole universe, that which is in the moon and which is likewise in the fire—know it as mine.

"And entering the earth I sustain all things by my vital force and becoming the sapful moon I nourish all herbs.

"Becoming the fire of life I enter into the bodies of all creatures and mingling with the upward and downward breath I digest the four kinds of food.

"And I am seated in the hearts of all; from me are memory and knowledge and their loss as well." (XV. 12-15)

"The four castes were created by me according to the division of aptitudes and works. Though I am their creator know thou that I neither act nor change.

"Works do not defile me, nor do I long for their fruit. He who knows me thus is not bound by his works." (IV. 13 and 14)

"There is nothing in the three worlds, O Arjuna, for me to achieve, nor is there anything to gain which I have not already. Yet I continue to work.

"For if I did not continue to work unwearied, O Arjuna, men all around would follow my path.

"If I should cease to work these worlds would perish and I should cause confusion and destroy these people." (III. 22-24)

"This universe is everywhere pervaded by me in an unmanifested form. All beings abide in me, but I do not abide in them.

"And yet the beings do not abide in me. Behold, that is my divine mystery. My spirit which is the source of all beings sustains all things, but it does not abide in them." (IX. 4 and 5)

"Men of old who sought deliverance knew this and did their work. Therefore do thy work as the ancients did in former times." (IV. 15)

It should not be forgotten that in the *Gita* the doctrine of Karma Yoga is intimately connected with that of Svadharma. The former only indicates the way in which the latter has to be performed. Svadharma is the substance and Karma Yoga is the form. The duties that our own nature and position in life impose upon us have to be discharged without any attachment or desire for fruit and as an offering of worship to God.

"Him from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection." (XVIII. 46)

Discharged in this way our duties become our pleasures, our obligation becomes our freedom. For the *Gita* clearly points out that as long as our actions involve any strain or are beyond our capacities or have any trace of rashness about them they are imperfect. In its usual way it classifies all actions into the three categories of *sattva, rajas* and *tamas* :—

"An action which is obligatory and which is done without love or hate and without attachment by one who desires no fruit—that is said to be one of 'goodness'. But that action which is done with great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of 'I'—that is pronounced to be one of 'passion'. While action which is undertaken through ignorance, without regard to consequences or to loss and injury and without regard to one's capacity—that is said to be one of 'dullness'." (XVIII. 23-25)

It is because one's Svadharma involves no strain and is organically related to one's Svabhava, as the flower to the tree, that the *Gita* insists so emphatically on it. All kinds of approach are, of course, acceptable to God. But the way of Svadharma is the easiest and the best for us. For undertakings foreign to our nature are never spontaneous, never free from strain and artificiality. They are

like "artificial teeth, glass eyes and patent wooden legs". Therefore the *Gita* as vehemently condemns Paradharma as it commends Svadharma.

"Howsoever men approach me, even so do I accept them; for, on all sides, whatever path they may choose is mine, O Arjuna." (IV. 11)

This verse on toleration is often quoted. But its counterpart on concentration is not. It is only when we take the two together that we get a correct idea of Krishna's teaching, which is echoed in the pillar edicts of Asoka and in the utterances of Mahatma Gandhi. If the verse given above is a Mahavakya on toleration, its counterpart given below is one on concentration :—

"Better is one's own dharma, though imperfectly carried out, than the dharma of another carried out perfectly. Better is death in going by one's own dharma; the dharma of another brings fear in its train." (III. 35)

One of Asoka's pillar edicts is to the same effect :—

"I devote my attention to all communities, because all sects are reverenced by me with various forms of reverence. Nevertheless personal adherence to one's own creed is the chief thing in my opinion."

And in our own day Mahatma Gandhi has said :—

"I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

The polarity of the two principles involved in these great utterances may be applied by us to national policies in the present state of the world. Nations as well as individuals have their special aptitudes and gifts which they have to develop in the interests of the human family as a whole. Each race has to contribute its own share to the civilization of man. And all should co-operate in achieving the common end. What the *Gita* says about co-operation between the gods and men applies equally, if not more so, to the co-operation of the various races of men among themselves :—

"With this shall ye cherish the gods and the gods shall cherish you. Thus cherishing one another ye will obtain the highest good." (III. 11)

Therefore it is wrong to reduce all peoples to one dead level. And it is equally wrong for one nation to override another and to make that nation serve its own interests. It is wicked for any nation or any individual to say, as the imaginary man of devilish nature is supposed to say in the *Gita* :—

"This I have gained to-day, and that longing will I fulfil. This wealth is mine and that also shall be mine hereafter.

"This foe I have slain and others too will I slay. I am the lord of all and I enjoy myself. I am prosperous, mighty and happy.

"I am rich and of high birth. Who is there like unto me? I will perform sacrifices, I will give alms, I will rejoice." (XVI. 13-15)

This is, in effect, what Ravana and Duryodhana said, according to our epic poets. It is also, as the records of history show, what some of our ancient aristocracies—Kshatriyas and Brahmans—said. And it is this that some nations are saying to-day in the West and in the East. The same fate is awaiting them all. India teaches both by precept and by example.

D. S. SARMA

THE ONLY CURE

THE RENAISSANCE OF MYSTICISM IN WESTERN THOUGHT

[Dr. C. E. M. Joad, in a recent article on "The Revolt Against Church and State", in *The New Statesman and Nation*, convicts the modern State of failure to provide either liberty or security or the conditions necessary for human fellowship and individual development. "In a world which is driving increasingly towards economic and cultural unity", he writes, "the State seeks by every means in its power to emphasise and perpetuate the divisions between mankind upon which it thrives." Dr. Joad sees in the Federal Union propaganda a movement to supersede the State, just as in the rise among leading intellectuals of the distinctly individual religion which he discusses here in some detail—a "new" mysticism which, "while it holds all religions in fee, makes special acknowledgments to Buddhism", he sees a definite movement to bypass the Church as "at best a superfluity, at worst a hindrance". He recalled in that article the protest of a House of Commons wit at the time of the debate on the revised Prayer-Book. "For God's sake", he cried, "don't touch the Church of England. It is the only thing that stands between us and Christianity."—ED.]

My object in this article is briefly to outline certain doctrines which are being urged by a number of Western thinkers, notably Mr. Aldous Huxley and Mr. Gerald Heard, with regard to the fundamental nature of the Universe and the status of the human mind and spirit within the universe. These doctrines are put forward as a specific, as indeed the sole specific, for the existing discontents of Western civilization. I suspect, however, that their chief interest for readers of this journal will lie in the points of resemblance which they afford to the religious and metaphysical affirmations which have, from time immemorial, been distinctively associated with the religious philosophy of India. I shall content myself in this article with stating the doctrines, leaving criticism and comment to others.

This world of apparently solid, tangible objects extended in space is not the only, is not even the real world. It is in an important sense only an appearance of a world which underlies it and expresses itself in it. If the appearance is taken to be real, it becomes misleading, becomes in fact an illusion. Now the appearance is *to* our familiar everyday mode of consciousness which takes an unreal, because partial, view of things. Why does it do so? Because it is itself not fully real, being like the world which it believes itself to perceive, a fragmentary and partial expression of a reality that underlies and informs it. This, then, is the first conclusion that emerges. The familiar ego or personal consciousness with its opinions, ambitions, wants, desires, cravings, aims, is a fiction and so is the world which it inhabits. If the question is asked, "What is real?" the answer is one that it is difficult meaningfully to convey because of the limitations of language. If, for example, the answer were given that infinite spirit or supra-personal consciousness was real, the words "infinite" and "supra-personal" would immediately convey misleading associations, "infinite" suggesting, perhaps, a spirit of the same kind as our own, though as much larger

than our own as ours is than the spirit of an earwig; "supra-personal", a consciousness like our own, but divested of its personal and particular aspect and, therefore, presumably, not like our own, which makes nonsense. Nevertheless, it is, it would seem, impossible when making an assertion about the ultimate nature of reality to avoid using the term spirit and equally impossible to avoid qualifying it with the epithets "infinite" and "supra-personal".

How is contact with this universal, underlying reality to be achieved? It is achieved through a part of ourselves which lies below the threshold of the surface consciousness. This underlying part of ourselves is not the psycho-analyst's unconscious, that prisoner in an underground dungeon, the harbourer of hates, the fount of emotions, swept by uncontrollable desires and atavistic lusts; it is that part of ourselves by virtue of which we can have experience of the supra-personal consciousness which is reality; it is, therefore, the true or real part of the self, and in discovering or realising this true self, we also experience with its mode of experiencing. Experience what? Experience reality, and since we ourselves are, in respect of our real selves, parts or aspects of the reality which expresses itself in us, in experiencing reality, we are at the same time discovering ourselves. Thus to realise the self is to know and to become one with reality; just as to know and become one with reality is to discover the self.

This suggests a new point, namely, that the discovery is not merely a discovery but consists in an identification of the self with what is discovered. It is usual to suppose that, when we know anything, there is a distinction between the subject who knows and the object which is known; that the subject, in other words, stands apart from the object. But when the subject that knows is the real self and the object known is reality, then, since the real self is a part or expression of reality, the process of knowing is no longer *merely* a knowing in which the knower stands outside the object, it is also a process of becoming in which the knower enters into communication with, merges into, in fact "becomes one with" the object. It follows, therefore, that, in so far as we realise our true selves, we are entitled to say that, in realizing ourselves, we are also becoming one with reality, and to become one with reality is to lose one's own consciousness in that of supra-personal being. If I may put it paradoxically, when we experience reality we experience selflessly, since our consciousness is no longer personal. Nevertheless, it is in very truth our own true selves *with* which we experience and *of* which we have experience, and I use the word "selflessly" because our true selves are not personal and individual, are not cut off from the true selves of others, are not, then, in the strict sense of the word, *selfish* at all.

Now what is true of any one of us is true of all of us. Since all our fragmentary personalities are fictitious personalities, since when we transcend these personalities we experience with our true selves an underlying supra-personal reality, and since to experience with the true self is to realize our own continuity with what we experience, is, that is to say, to merge in and to become one with reality, we may add that in experiencing and realizing reality we experience and realise one another. In a word, we all of us in discovering our true selves dis-

cover one and the same reality, discover, therefore, that we are all expressions of the same unity, discover, therefore, that we are members of one another.

Now various techniques have been devised by means of which we can cross the threshold which separates our temporal fictitious personalities from our true or real selves, and achieve a realization of our own oneness with reality. If I may use a metaphor, we can eviscerate ourselves of all elements of the personal so that we become empty shells to be filled with reality ; and, when once our consciousness is emptied of the thoughts, emotions and desires which spring from our condition as separate individuals, it is left bare for the entry of reality which comes flooding into it and so lifts us up out of the plane of the personal self. And yet—and here again is the suggestion of paradox—it is in very truth we ourselves who are removed from the plane of ourselves. Thus by following certain psychological techniques we can become conscious of that fundamental oneness both with reality and with one another of which the great religious teachers have spoken. We can realize, therefore, not with our reason, but through precisely this experience of oneness, the fundamental necessity for those virtues of kindness, charity, compassion and understanding which constitute our duty towards our neighbour. Contrariwise, the emotions of hatred, anger, hostility and aggression which separate us from our neighbour, strengthen the individual and personal elements in the soul, emphasize therefore its apartness and fictitiousness, and carry us not towards but away from reality. We can, therefore, make a distinction between the emotions and desires which divide and separate us, which, therefore, develop and perpetuate our fictitious personalities and draw us away from reality, and between those which bring us together, help us to realize our fundamental oneness with each other, diminish what is personal, individual and fictitious, and emphasize what is common, fundamental and real. At this point we find ourselves in a position to draw an important corollary. This is that war, which divides and separates and substitutes emotions of hatred and anger for those of sympathy and love, must necessarily be wrong. It is wrong not only for the reasons commonly given, but for the more fundamental reason that it turns us away from instead of directing us towards reality.

For what, it may be asked, is the purpose of life? If the universe may in its general nature be rightly conceived on the lines which I have indicated, the purpose of life must, it is obvious, be to discover and develop the real self and by so doing to discover and not only to discover but to identify the self with reality. As Aldous Huxley puts it in his latest novel *After Many a Summer* :—

"If individuality is not absolute, if personalities are illusory figments of a self-will disastrously blind to the reality of a more-than-personal consciousness, of which it is the limitation and denial, then all of every human being's efforts must be directed... to the actualisation of that more-than-personal consciousness."

Now all this, it may be said, is far from new. To Eastern thinkers it is no doubt familiar enough. Indeed, I am prepared to be told that it is nothing but the highest common denominator of all the multiform systems of Hindu philosophy and religion. Even to

the West, it must have been more familiar in the age of the great mystics than it is to-day. But the climate of modern Western thought has been made by science, to which the whole conception of an underlying, spiritual world, which yet informs the self as its real essence, is alien. In this respect the doctrine I have described may be regarded as one of the many forms of revolt which are taking place to-day against the scientific scheme of the universe. But, characteristically, the West contrives to give to the Eastern doctrine of the spiritual nature of the universe a scientific turn. The science invoked for the purpose is that of biology, which is introduced—with what degree of consistency is not altogether clear—into the mystic's universe in the work of Gerald Heard. In a recent book entitled *Pain, Sex and Time,* he seeks to graft on to the doctrine of the spiritual nature of the real self, which is regarded as an expression of reality, the biological concept of mutation. Biology teaches that new species have arisen in the past through mutations. Why, then, it is asked, should not another mutation be responsible for the emergence into consciousness of the real self? Let us begin by assuming what has become almost common ground, that, if Western civilization is to survive and to advance, a radical redirection of the individual's interests, a purification of the individual's desires, and a reorientation of his aspirations are required. Such redirection, purification and reorientation can, it is urged, occur only as a result of an enlargement of consciousness. Now such an enlargement, Mr. Heard suggests, is the next item on the evolutionary programme. Evolution has already, he points out, passed through two main phases. First, the physical phase; creatures were successively evolved who were first progressively larger and then progressively more complicated. The limits of physical evolution were reached in man; hence, if man was to continue the process of development, he must contrive a new method of evolving. He did so, and introduced the second or technical phase of evolution. Briefly, this consists in the making of tools and machines which, biologically regarded, are limbs which we have contrived outside ourselves to supplement our physical inheritance. Thus we make cranes and lifts to do the work of arms; trains and cars to take the place of legs; we even devise limbs that we have not got and equip ourselves with aeroplanes to take the place of wings. We have now reached the end of this second stage of evolution, and, unless we can contrive a further method of evolving, we shall relapse and fall back. The technical phase is, indeed, already showing signs of decadence in the shape of increased specialization without co-ordinating purpose—scientists reach their results in watertight compartments, while philosophy and religion, which should connect the compartments and pool the results, are sterile or derided—and of the accumulation of material resources which we do not know how to use. Whereas at the end of the first phase the Mesozoic reptiles continued to accumulate fresh tissues without evolving the brains which might have directed their use, at the end of the second the typical youth in his car accumulates fresh speed in order to save time, without the faintest idea of what to do with the time when he has saved it.

Granted the need for a new method of evolving, on what plane will it take

place? Obviously upon the psychical. Hence we are bidden to look forward to a new mutation, occurring this time in the soul of man, as a result of which man's consciousness will be so enlarged that it becomes capable of conceiving and pursuing ends which are commensurate with his technical mastery of means.

But if this mutation is to occur, we must co-operate in its production; in other words, we can only change if we will to do so. Hitherto evolution has been a blind, instinctive thrust. In man the evolutionary process has emerged into consciousness and has become consciously intended. Hence man's own consciousness decides and can alone decide whether he will mutate, or fall back and degenerate because of his failure to carry forward the evolutionary process. Now such a mutation, Mr. Heard suggests, may well be imminent. Evolution, he points out, has ceased in all other species, because they have reached the limits of specialization. In man alone further evolution is possible precisely because he has not specialized; indeed, so far as bodily development is concerned, he has specialized in unspecialization. Moreover, we find that although his physical evolution has ceased for an unusually long period, yet man continues to be animated by immense reserves of energy. This energy, which is at present surplus, shows itself in an unprecedented sensitivity to pain and an unprecedented activity of sex. Finally, the whole tempo of evolution is rapidly accelerating and the periods between mutations diminishing. The steps of the argument are, therefore, as follows: (*a*) evolution must go on somehow; (*b*) it cannot go on in the animals; (*c*) it cannot go on physically or technically in man, therefore (*d*) it must go on psychically in man, and take the form of a mutation in consciousness.

As a result of this mutation the barrier between consciousness and the unconscious will disappear; we shall consciously realize the oneness of our lives with those of others, and through our enlarged consciousness we shall enjoy a direct insight into the nature of reality. Also, incidentally, we shall be free from the spur of sexual desire, lose the capacity for feeling pain, and cease to resort to violence in our human relationships.

I have confined myself to summarizing as well as I can this doctrine, which, remarkable in itself, is doubly so as coming from a Western thinker whose background is mainly scientific. The present plight of Western civilization gives this doctrine an urgency which in more settled times would be absent. It is put forward not as an academic speculation in mystical philosophy, but as a cure, the only cure for the disease of our civilization.

C. E. M. JOAD

THE VITALITY OF THE UPANISHADS

[N. Narasimha Moorty, M.A., B.L., Librarian of the Mysore University, is greatly interested in philosophy, mysticism and music.—ED.]

It is a matter of common knowledge that the Upanishads have given the impulse to all later philosophic speculation in this country. As Max Müller says, they represent the soil which contained the seeds of philosophy which sprang up and had their full growth in the great systems of philosophy of later ages. There was perfect freedom of thought in ancient India, and the Upanishads reflect the views of various thinkers who differed widely from one another. At the same time, the student of these works will not fail to observe in them a dominant tendency to thorough-going idealism and, further, that the main teachings converge upon a mystical philosophy of life. (See *Outlines of Indian Philosophy* by Prof. M. Hiriyanna, and *Constructive Survey of the Upanishads* by Prof. R. D. Ranade.)

> The sun shines not there, nor the moon and stars,
> These lightnings shine not, much less this (earthly) fire!
> After Him, as He shines, doth everything shine,
> This whole world is illumined with His light.
>
> (*Katha Upanishad*, 5. 15)

"Verily, this whole world is Brahma. Tranquil, let one worship It as that from which he came forth, as that into which he will be dissolved, as that in which he breathes.

"He who consists of mind, whose body is life (*prana*), whose form is light, whose conception is truth, whose soul (*atman*) is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, the unspeaking, the unconcerned—this Soul of mine within the heart is smaller than a grain of rice, or a barley-corn, or a mustard-seed, or a grain of millet, or the kernel of a grain of millet; this Soul of mine within the heart is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds."

(*Chandogya Upanishad*, 3. 14)

The Power that manifests itself in the universe manifests itself also within the human soul as the latter's inmost essence. This is the central conception of the Upanishads and this same conception has inspired the utterances of the saints and the sages of India from the author of the *Bhagavad-Gita* to Sri Ramakrishna Paramahamsa.

The *Bhagavad-Gita*, which represents a fusion of the philosophical idealism of the Upanishads and the theism of the Bhagavata School, culminates in the teaching that the human soul, through appropriate training, unselfish performance of duty and devotion, becomes capable of recognizing its kinship with the Universal Spirit and of entering into union with it. (Chapter XVIII, 53-55)

The similarity between Sankara and Eckhart, the greatest of Christian mystics, in their attitude to mystical experience is well brought out in Dr. Otto's work on *Mysticism, East and West*. Both insist that the knowledge derived from the Scriptures is indirect knowledge. Direct knowledge is the result of inward realization, of "one's own vision". The study of the Scriptures and meditation prepare the way for this vision. Ramanuja also teaches that the Scriptures give us only indirect knowledge and that this must be supplemented by direct knowledge, which

is the result of profound contemplation, "in intuitive clearness not inferior to the clearest presentative thought (*Pratyaksha* or perception)". To receive this direct knowledge one should qualify oneself by cultivating truth, honesty, kindness, liberality and self-restraint, and by devoting oneself to the study of the Scriptures and to the contemplation of God.

"Then contemplation will beget remembrance, and steadfast recollection will open the inward eye to realize the sacred vision as immediately present."

Appar, a famous South Indian devotee, says that spiritual freedom is possible only for those who glorify God "as the Being who vibrates in the universe and in every human soul". Another equally famous devotee, Thayamanavar, gives a more mystical colouring to this conception.

"The Light which is the beginning and hath no beginning, which shineth in me as Bliss and Thought, appeared as the Silent One. He spake to me, sister, words not to be spoken. 'Think not in thy heart of Me as other than thou; be thou without a second.' When He uttered these words, how can I tell the bliss that grew from that word?"

The presence of God in the human soul is also the key-note of the teaching of the saints and prophets of Maharashtra. "He who befriends the weary and the oppressed and the persecuted", sings Tukaram, "he is the true saint, and God Himself is to be found there."

The revelation of God in the outward universe and within the soul of man finds, perhaps, its finest expression in the poems of Kabir.

The light of the sun, the moon and the stars shines bright:
The melody of love swells forth, and the rhythm of love's detachment beats the time.
Day and night, the chorus of music fills the heavens; and Kabir says,
"My Beloved One gleams like the lightning flash in the sky."
Do you know how the moments perform their adoration?
Waving its row of lamps, the universe sings in worship day and night,
There are the hidden banner and the secret canopy:
There the sound of the unseen bells is heard.
Kabir says: "There adoration never ceases; there the Lord of the Universe sitteth on His throne."

When He Himself reveals Himself,
Brahma brings into manifestation That which can never be seen.
As the seed is in the plant, as the shade is in the tree, as the void is in the sky, as infinite forms are in the void—
So from beyond the Infinite, the Infinite comes; and from the Infinite the finite extends.
The creature is in Brahma, and Brahma is in the creature: they are ever distinct, yet ever united.
He Himself is the tree, the seed and the germ.
He Himself is the flower, the fruit and the shade.
He Himself is the sun, the light and the lighted.
He Himself is Brahma, creature and Maya.
He Himself is the manifold form, the infinite space;
He is the breath, the word and the meaning.
He Himself is the limit and the limitless; and beyond both the limited and the limitless is He, the Pure Being.
He is the Immanent Mind in Brahma and in the creature.
The Supreme Soul is seen within the soul,
The Point is seen within the Supreme Soul,
And within the Point, the reflection is seen again.
Kabir is blest because he has this supreme vision.

The great poet who has translated the one hundred poems of Kabir is himself a mystical genius, saturated with the spirit of the Upanishads. Rabindranath Tagore has kept himself open to the light which comes not "by eastern windows only", but he is loyal to his spiritual heritage. The verses of the Upanishads and the teachings of Buddha have been to him things of the spirit and therefore endowed with boundless vital growth.

He wrote the *Sadhana* in order to give Western readers an opportunity of coming in touch with the ancient Spirit of India.

Like Kabir, Tagore combines nature-mysticism and soul-mysticism. Brahma is inseparable from his creation. The same Spirit which speaks to us in nature "irradiates our minds with the light of a consciousness that moves and exists in unbroken continuity with the outer world". The *Gayatri* has been rightly fixed for daily meditation, for it helps us to realize the essential unity between nature and man. In nature, however, the Divine Spirit reveals itself in a multiplicity of forms. Spiritual unity can be realized only in the human soul, which, as the Upanishads say, is the bridge leading to immortal life. Further, the principle of unity within man is ever active in establishing relations far and wide with other selves. Humanity is also a temple of God.

"Who so steeped in untruth as to dare to call all this untrue—this great world of man, this civilization of expanding humanity, this eternal effort of man, through depths of sorrow, through heights of gladness? He who can think of this immensity of achievement as an immense fraud, can he truly believe in God who is the Truth?"

Mahatma Gandhi, like Tagore, has kept himself open to the light that comes "not by eastern windows only". He acknowledges as his masters Tolstoy and Ruskin, and is full of admiration for the *Koran* and the New Testament. But his allegiance to the scriptures of his Motherland is unwavering. "I must tell you", he told an audience of Christian missionaries, "that Hinduism, as I know it, entirely satisfies my whole being, and I find a solace in the *Bhagavad-Gita* and the Upanishads that I miss even in the Sermon on the Mount." That the soul is the light of man (*Brihad-Aranyaka Upanishad*, IV. 3) is the central principle of his philosophical creed. *Ahimsa* or non-violence is its practical application to life. His uniform experience has convinced him that there is no other God than Truth, and that the only means for the realization of the Truth is Ahimsa.

"To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means."

Gokhale said that politics must be spiritualized. Mahatma Gandhi is convinced that it is only by the steadfast application of the principle of non-violence that politics can be spiritualized.

The influence exercised by the Upanishads on Western thinkers like Schopenhauer is well known. Enough, perhaps, has been said to show that the passage of time has not impaired either the interest or the vitality of the Upanishads.

N. NARASIMHA MOORTY

WOMEN ALONE CAN SAVE EUROPEAN CIVILISATION

[This article by Shri J. M. Ganguli, M.Sc., LL.B., is sure to win approval, strong and sincere, from many Indians, both men and women.—ED.]

In a pamphlet on alcohol, recently issued by Dr. H. P. Dastur of the Tata Hydro-Electric Works there is a passing reference to womanhood on the significance of which I would ask all social thinkers and reformers to ponder. Dr. Dastur writes :—

One of the reasons why the ancient civilisation of India has survived many a rape on its body politic, struggling for a rational existence, is that its people, *specially its womanhood* [italics mine], have never accepted alcohol as an indispensable accessory of social intercourse.

The very survival of a race under constant social, political and cultural impacts from a dominating and self-assertive people depends to a considerable extent upon its women remaining unaffected by tendencies which trifle with moral principles and the rigidity of self-discipline. It is this quality of Hindu women in the face of all temptations and in spite of so many violent social and political upheavals, which has preserved the ancient high culture of the land. This great quality has been criticised by people who have not the wisdom to appreciate the Indian women's self-denying strength of mind and character or who have felt impatient at the slow pace of reform in the Hindu social order.

Men are impulsive. The men of India have, moreover, been subjected to the present-day system of education which gives them no scope to think for themselves. Their own traditional culture, if presented to them at all, is interpreted unfavourably in contrast to European ideas. The men, therefore, have been easily captured in imagination and outlook, but the women have resisted the exploiting hawkers of mere modernism. The proposition that because a thing is in current taste it is to be accepted has carried no conviction ; nor has the easy indulgence it may offer appealed to the heart that has learnt to control its wilfulness through ages of self-discipline. Though some weak-minded and short-sighted Indian women have lost their foothold in the clash of ideas, the generality have held their ground and barricaded the progress of so-called reform in the home.

My critics—they will be many—will disapprove my applauding the backwardness of Indian women in adopting hasty and emotional schemes for social reform. I would ask them, however, to remember that most of the reform proposals of to-day have yet to prove whether they are of lasting social value or merely subserve individual convenience. If, moreover, the steady and preservative nature of Indian women be weakened by persistent propaganda, society will lose its most necessary stabilising force.

Conservatism is a virtue innate in women and needed for the preservation of the race. Fickleness and the dominating thought for self and one's own pleasure, which generally rule the male, are contrary to what motherliness stands for. With such temperamental unsteadiness, a mother could not bring

up her children. She has to lose herself in her offspring; her interests are not self-centred but flow out spontaneously into the little living world born of her. Any change that might affect the well-being of her children she opposes with all her might, as does even the animal mother.

Good or bad, such conservatism that repels changes and is inelastic and unresponsive to new influences is necessary, though it appears to keep women out of many pleasurable pursuits. A woman, however, feels a more lasting and a higher happiness through her self-denial in pouring out love on her little ones than a man derives from pursuing selfish ends. Women's conservatism saves them not only from the drink habit but from immoral adventures as well. So long as they keep conservative in this sense, they preserve the race from deterioration.

An English student of world history has laid great stress on the strong moral character of women, pointing out that whenever there has been any lapse in this respect the race has fallen and its culture has degenerated. Closer study, however, indicates that women's moral lapse has been generally brought about through men, some no doubt actuated by compassion for what they have supposed to be the handicaps of women, but others impatient of women's restraining influence on their unthinking impulsiveness. From these two groups come the well-meaning social reformers, who often misread the significance of social conventions and overlook the implications of the natural differences between the sexes. What may be good for the one may not be the same for the other, and what may be a trifle to a man may be very serious for a woman.

The present reform tendencies, which advocate uniformity and the removal of all restrictions, legal, conventional or traditional, generally owe their inspiration to a superficial observation of these differences. A mere uniforming process is not reform, nor is the standardisation of duties and responsibilities. Difference in nature implies different purposes and calls for different treatment, different environmental conditions and even for different social restrictions.

If men would avoid the responsibility of fatherhood, why should not women shirk the exacting duties of motherhood, leaving their offspring to hired or state care? If men have this kind of education, why should women have that kind? If men insist on freedom to work and to behave as they please, why should women be asked to impose self-denial on themselves? Such arguments are based on essentially wrong postulates. If the father goes astray, the mother can bring up the child and bring it up well; but the unfortunate child deprived of the mother's devotion is as good as not born. The father's instrumentality in the birth of the child is short-lived, but the mother's continues, moulding and shaping the nature which the child owes to the parental union. The child needs the whole-minded attention of its mother and the one-directional flow of her best sentiments, purest thoughts and noblest inspiration. All the noblest men of the world have had such mothers, who imprinted on their nature the high human qualities that foam out of the spring of divine motherliness.

But in order that such motherliness may spring in the bosom of women, they should be protected rather than led into the distractions of life. Marie Corelli in *The Sorrows of Satan* points

out that while in the old days people guarded women from bad company and bad influences, in modern society they are freely exposed to them. No doubt, women possess strong natural instincts which warn them against evils and dangers, but still they need the protection of husband, parents, brothers and sons. The ancients in India realized this need, as the old legal and social systems still in vogue testify. In other countries also social and legal conventions took shape, more or less, on that realization.

But the present European civilisation has dragged women from their hearth and nursery. Men wanted the pleasure of women's company in evening recreations, at the races, on the golf course and the tennis court; and so they tempted women away from their natural home duties and into leaving the children in unsympathetic hands and the home under the care of paid servants. The subtle touch of the mother and the wife, which gave sanctity to the home, was gone. Women became street paraders, political suffragists, society entertainers, actresses, cabaret attractions, ball-room dancers, goods sellers and canvassers, office typists and anything that men wanted them to be. Their physical form was brutally exposed for trade and commercial advertisement, for window decoration and for the expression of a perverted sense of art in low-thinking people.

Worse than that, such exposition has been so artistic that it has captured the imagination of the women themselves and tickled their vanity; they have been diligently cultivating the art of exploiting their physical appearance to the best advantage by artful toilet, coquettish dress and exposing parts of the body.

The great ideals of womanhood, the divine significance of woman's creative and preservative faculty—these they have forgotten under the intoxication of the modern European civilisation that has seen in woman little more than an object for the expression of erotic feelings, a means to self-gratification and amusement and a useful agent for trade expansion.

Whether the Western world can yet see it or not, in that outlook on womanhood lie the seeds of the gravest danger to European civilisation. The Indian sages were not wrong in discerning the divine *sakti* in woman and in deifying that *sakti* in the form of motherhood. In their literature, in their social system, in their daily life they idolised womanhood, protected it from foul external influences and raised it on the altar of the home, above the unhealthy clash of outside struggle, the demoralisation of indiscriminate social intercourse and the sordidness of commercial life. By profaning and commercialising womanhood, European civilisation has turned the womanly *sakti* in the wrong direction, in which it can do great evil; it can lower ethical principles, encourage impulsive indulgence, deaden spirituality, create causes of discontent, strife, jealousy, quarrel and war and so progressively demoralize the race.

The signs of all those evils are manifest in the culture and civilisation prevailing in the West to-day.

Some Western thinkers, alarmed at the trend of their civilisation, believe that the periodic wars, specially the present war, threaten danger; others point to capitalism as the bane of their social order; some see danger in the spirit of imperialism; economists diagnose the situation as the result of unequal distribution of the world's re-

sources among the European countries; academicians theorise on the danger of the sovereign-state idea which entails mistrust, jealousy and clash of interests; church dignitaries lay the blame at the door of the blind materialism which is sweeping the Western world. But none of those diagnoses is correct. European culture is demonstrating its inability to maintain social and political stability, to establish a sense of security, to restrain the high-handedness of the strong and to check the increase of thoughtlessness among the common people. With all its materialistic shining successes it fails to produce master thinkers and supermen, to purify the social order and to inspire higher human evolution.

That is because it is not realized what a great part the softer sex plays, in a very subtle way, in the social order. With woman out of her place and misdirected in thought and attention, how can things be right and conditions evolve for the birth of better men and a better order? That European culture as reflected in the life of upper-class and commercial society is still surviving is because it has not yet wholly affected European mass life. Before it does so and ruins itself, let woman be released from the bondage of men who do not scruple to exploit her, body and mind, and let her be conscious of her own dignity as the mother of man. Her modesty, her sense of honour, depends not on the attentions paid to her by men, but on the feeling of reverence with which they look up to her, on her dignified aloofness from the insensate frivolities of man's life and on her realization of divine motherliness. Of these she must repossess herself in order that she may pull back Europe from progressive deterioration.

In returning to the home from the soul-killing distractions of the outside commercial world, women would be playing a fuller part in society than by joining men on the stage and the platform.

With the earnestness of a child in distress seeking its mother's help, I appeal to the feminine heart and the motherly instinct of the women of Europe and of America to return to and to reassert themselves in their homes and, by discarding with contempt masculine tastes, tendencies and advocations, to purify and to solemnise the home and social atmosphere and so to exert a restraining influence on frail and wayward mankind. Thereby alone will European civilisation be purged of its evils and its seeds of decay and be rejuvenated into a purer, healthier and happier life.

J. M. GANGULI

NEW BOOKS AND OLD

A NOTABLE BIOGRAPHY *

This book, as the publisher says, is the result of a lifelong study by Maulana Shibli, the great Indian scholar and Orientalist. It ran into several editions in a very short period and was translated into Turkish and Persian. Written between 1894 and 1898 the original Urdu volume forms part of the Asifiah series, started at the instance of Syed Ali Belgrami, Secretary in the Public Works Department of His Exalted Highness the Nizam.

Omar was the second Pontiff (Khalifa) of Islam, Abu Bakr being the first. Omar was succeeded by Osman, and then the Pontificate (Khalifat) went to Ali, the son-in-law of Mohammad. The Sunni sect of Musalmans call Abu Bakr, Omar, Osman and Ali *Chahār Yār* (the Four Friends) and sing their praises in public processions. The Shia sect does not recognise the Pontificate of Abu Bakr, Omar or Osman, calls them usurpers, pronounces *Tabarra* (anathema) against them, and protests against the public recitation of their praises. This difference of opinion gave rise last year at Lucknow to the "Tabarra Agitation", when from April to September 1939 over 15,000 Shias courted arrest by disobeying the Government order against Tabarra. This controversial point the author has not touched at all; and I think he has acted rightly.

Mohammad was born in 579 A.D. He was forty when he received the first revelation as a messenger of Allah. Omar was then twenty-seven, and he embraced Islam six years later when he felt convinced that it was the True Faith.

Neither fear nor expectation of personal disadvantage prevented Mohammad from publicly preaching the new faith. In 632 A.D. he felt compelled to leave Mecca for Medina to protect his followers from the cruel persecution of the Quraish clan who were the keepers of the Kaaba. This flight is called Hijrat; from it the Hijri Era commenced.

On Mohammad's death the burial of his body became a secondary consideration in the quarrels that arose over who should succeed him. Even those who in his lifetime had avowed their love for him did not wait to see his remains suitably interred, but hurried away to see that others did not secure the headship of the State for themselves. At a gathering at Saqufa, Omar was the first to offer allegiance to Abu Bakr, Mohammad's father-in-law, the eldest and most influential of those present. Others followed suit. The only dissentients were the Hashim clan, who were absent, having gathered at the house of Fatima, the Prophet's daughter.

Mohammad had conquered the whole of Arabia; and Abu Bakr during his Pontificate of two and a quarter years extended the Muslim Empire to Syria. Abu Bakr had an intimate personal knowledge of the valour and exceptional administrative ability of his comrade Omar; and shortly before his own death, by a testamentary document written at his dictation by Osman, he appointed Omar to succeed him as Khalifa.

There have been periods in the history of the world when the genius of a single individual has contributed more towards the formation and concentration of a nation than the combined efforts of a million not so endowed; and when a decade has showered more glory upon a country than has many an uneventful century. Omar the Great was such an individual, and the years 13 to 23 Hijri formed such a decade.

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* *Al-Farooq: Life of Omar the Great, Second Caliph of Islam*, By SHAMSUL-ULEMA MAULANA SHIBLI NUMANI. Translated by MAULANA ZAFAR ALI. (Shaikh Mohammad Ashraf, Lahore)

Omar was at the same time conqueror, statesman, reformer, lawgiver and spiritual leader. Many who have been called great have had their blemishes—cruelty, corruption, pride, greed for power, licentiousness. Omar ruled over millions of men, yet carried water on his back for the meanest of his subjects; he lived humbly, partaking of frugal fare and wearing plain garments and he shared his dromedary by turns with his slave. Simplicity and devotion to duty were his guiding principles. His charities were proportioned to the wants, not to the merits of the applicants. Impartiality, a strong sense of justice and severe discipline were the leading features of his administration. These unique traits enabled him to achieve victory after victory in quick succession against the overwhelming hordes of the Persian army, led by skilled and intrepid officers and supported by plentiful resources; during the ten years of his rule he brought the whole of Persia and of Egypt under Muslim sway.

The words of Mughira Ibn Zarara, quoted on page 135 of this work, show the spirit and the dignified self-respect of the followers of Islam :—

....It is true that we were wretched and erring. We slew each other, and we buried our infant daughters alive. But God sent unto us a prophet who was the noblest among us as the scion of the noblest house. At first we opposed him. He spoke the truth and we believed him; he advanced and we receded. Gradually, however, he touched a chord in our hearts.... He commanded us to offer this religion to the whole world. Those who embraced Islam, came, he told us, into possession of the same rights as enjoyed by us; those who refused to accept the Islamic faith but agreed to pay jizyeh (poll-tax) were under the protection of Islam, while those who did not acquiesce in either had to face the sword.

As an ambassador to the Court of Rustam, Mughira spoke once again in the language of a democrat :—

Like you, it is not customary among us that one individual should sit as a God, while others should bow down before him like so many slaves.

While the battle of Qadsia was at its height, Abu Mahjan Saqfi, who had been incarcerated for indulging in wine, was watching the contest from his prison-window, and chafing like a caged lion at having been debarred from taking part in the heroic scene.

At his repeated entreaties, Salma, the wife of Saad, the Commander-in-Chief, undid his fetters with her own hands. Spear in hand he galloped off to the field of battle, and, wheeling about on his prancing steed, he dashed against the enemy with such irresistible force that all gave way before him. As evening fell, he came back to his prison, and put on the fetters himself. Salma told Saad how she had released him. Saad set him at liberty for his devotion to Islam, and Abu Mahajan cried, "By Allah! I shall never taste wine after this."

From the commencement of the campaign of Qadsia, Omar used to go out of Medina at daybreak to watch for the messenger from the seat of war. Seeing a camel-rider speeding towards him one morning, Omar advanced towards him and ran along by the side of the camel, asking the rider the details of the fight. When on entering the city, the camel-rider heard his companion addressed as Amir-ul-Mominin, Chief of the Faithful, he trembled with fear. Omar reassured him with the words, "Do not be uneasy", and walked by the side of the camel-rider all the way to his house. After hearing the news of the victory at Qadsia Omar addressed his followers thus :—

I am not a King that it should be my desire to make you my slaves. I am myself a slave of God. I should deem myself fortunate if I served you in a manner that secured you sound and tranquil sleep in your homes, but I would be a miserable wretch if it were my desire to make you wait constantly upon me and mount guard at my portals. It is my object to instruct you not by words but by deeds.

After the fall and treaty of Jerusalem, Omar proceeded thither to meet his officers and the Christians who had been defeated. The hoofs of the horse he rode were worn to tenderness. Omar dismounted, refused the offer of

a Turkish courser, and walked all the way on foot in his humble guise. The officers of his army came forth to bid him welcome, and brought for his use a Turkish charger and a handsome dress of valuable materials. Omar rejected such offers, observing that the honour which God had conferred upon him was that of Islam, and was enough for him. He entered Jerusalem in shabby and tattered attire.

It was Omar who introduced the observance of Azan, the call to prayers, in place of the sounding of musical instruments which had been proposed by Mohammad and others.

Detailed descriptions of the conquest of Iraq and the battle of Bowaid are given in Chapters VII and VIII; and Chapter IX contains an account of the battle and fall of Qadsia, the fall of Damascus and the conquest of Egypt.

Omar was assassinated at the age of fifty-two by a Persian slave, Firoz, while he was leading the prayers in a mosque at Medina. He was buried by the side of the Prophet.

The book is well-documented.

AJIT PRASADA

Dionysius Solomós. By ROMILLY JENKINS. (Cambridge University Press. 8*s.* 6*d.*)

As we turn the leaves of this book we are drawn back to the latter days of Byron, to the Romantic Period, to that time when most of Europe was intoxicated with the ideal of "liberty". Dionysius Solomós (1798-1857), a Greek nobleman of immense lineage, set out at the age of twenty-four to become the national poet of "modern" Greece, and apparently he succeeded. This was the more praiseworthy because, in common with all the native noblemen of Zante and Corfu, his customary language was Italian. However, he mastered modern Greek with the result that "as Dante had freed Italian literature from the curse of Latin and ennobled his native Tuscan speech by his expert use of it, so Solomós was in later years to fight the use of decayed Byzantinism and rescue and adorn the beggar-maid of the Greek vernacular."

He was profoundly influenced by Schiller and Byron. Indeed, Goethe termed him "the Byron of the East", and Tommaseo, gliding the lily, observed, "If you have seen Solomós, you have seen Goethe." He must, as Dr. Jenkins observes, have referred solely to the appearance of the two men, for although there is much of Schiller's turgidity and even more of Byron's rhetoric in the poems of the Greek there is nothing of "Goethe's sage mind".

We have seen, in Ireland, and Italy, that political excitement is not productive of important art or poetry; and although it was his "Hymn to Liberty" which, as we should expect, made his contemporaries acclaim Solomós as a great poet, his early work seems not to have any more permanent value than the passionate verses which Italian poets wrote during the Risorgimento.

It is to a later phase, when the poet was less preoccupied with the dream of a liberated Greece, that we must turn to understand his continued renown. "His influence", says Dr. Jenkins "was not merely enormous, but has remained unique. Linguistically, as well as poetically, he achieved his aim, for no one has a better right to be styled the Dante of the Greek Parnassus." This may be true "linguistically", but it is rash to link so limited a poet with one of the Titans. Nevertheless, there is force in these lines:—

> My heart thereat turned over
> And Freedom's hope was born,
> And I did cry "O my country,
> So marred and so forlorn";
> And so stretched out, all weeping,
> To her my yearning hand,
> For holy are her blackened rocks
> And all her barren land.

On the whole, the story which Dr. Jenkins has to tell is a sad one,—ending in drink: but he tells it with infectious enthusiasm and with the advantage of deep scholarship.

CLIFFORD BAX

The Moral Issues of the War. By the Very Rev. W. R. MATTHEWS, Dean of St. Paul's (Eyre and Spottiswoode, Ltd., London. 1*s.*)

This pamphlet is the best statement I have read of the attitude of the non-pacifist Christian Englishman towards the present war. Since I am not of those who believe that Christian and pacifist are synonymous terms, I consider it a valuable little book; since I count myself both a Christian and a pacifist, I disagree with it.

The impression may be due to my own peculiar interest in the matter, but it seems to me that the weakest pages in the pamphlet are those in which the Dean deals with pacifism. Instead of saying that practically no Christians claim to live their lives in complete obedience to the teaching of Jesus, he says that the teaching of Jesus does not require the rejection of war. Or rather—what is more serious—he implies this in the following sentence :—

> There is no warrant in the teaching of Jesus for the assertion that war is the worst of all evils, and in particular there is no warrant for the assertion that injustice unchecked and triumphant is better than war.

In fact the teaching of Jesus is unequivocal : "Do not resist evil"; and it seems to me almost disingenuous in the Dean to conceal this. He would be giving nothing away; for, while admitting that the teaching of Jesus does unmistakably forbid recourse to war, he could quite truthfully say that there are singularly few gospel-Christians, and that the majority of those who profess to be are nothing of the kind. But if the Christian gospel does not forbid recourse to war, how comes it that by the law of Church and State Christian ministers are not required to bear arms?

But the Dean ignores the main argument of the pacifist to-day. The proportion of pacifist—indeed even of Christian pacifist—who are gospel-Christians is very small. The main argument of Christian and non-Christian pacifists alike is that the nature of modern scientific and totalitarian war is such that no real good can be defended or achieved by it. This consideration of the diabolical nature of modern war, in which the belligerents aim at the indiscriminate destruction of the population, is an essential factor in the judgment of any Christian moralist upon the present war. The Dean ignores it altogether. Therefore he has failed to adduce a single argument against the central position of the modern pacifist.

In general, I could accept the main counts of the Dean's moral indictment of Germany. Yet, though the Dean is a moderate and fair-minded man, he minimises the injustice inflicted upon Germany by the Versailles Treaty and the post-armistice blockade. He also forgets that from the German point of view Germany was not the sole aggressor in 1914. If Germany was the aggressor in the West, Russia was the aggressor in the East. By thus minimising our original injustice to Germany, the Dean avoids what I should call a religious interpretation of the terrible situation of Europe to-day, and reaches the flattering conclusion that England and France are defending Christian civilisation against Germany. There is some truth in it, but not enough. For it seems to me self-evident that a Christian civilisation cannot be defended by the methods of modern war. And, even if we say that what the English and the French are defending is only a demi-semi-Christian civilisation, the case is not improved : for the nature of modern war is such that nothing worthy of the name of civilisation can be defended by it. Civilisation perishes in the process of defending itself by such means. The Dean is not wholly unconscious of the danger. It is the authentic Christian moralist in him which speaks in the words :—

> The more formidable temptation is more subtle because so easily unnoticed—to become in ourselves the reflection of what we are fighting against, to adopt insensibly the standards of the enemy.

The pacifist says definitely that this temptation cannot be withstood. The moral degeneration caused by modern war is irresistible.

JOHN MIDDLETON MURRY

Indian Philosophy and Modern Culture. By PAUL BRUNTON. (E. P. Dutton and Co., Inc., New York City. $1.00)

The East is mingling with the West and undergoing change, just as the West is looking to the East for inspiration for the future. Paul Brunton has qualifications for the task of interpreting the East to the West. He has spent time with yogis and sanyasins and has been a recipient of the grace of those thinkers. They indeed form the background of India; the ever-vigilant spirit of recreation is with them. Modern man has to drink from their fountains, and then, reassured, he can organize the Unity that is the Brotherhood of Man.

Nearly a decade ago H. G. Wells hailed the abolition of all barriers, material, spatial and temporal, between the East and the West. Whether mankind wills it or not, modern science has ordained that we should either swim or sink together. A separate haven for any nation or race is not to be found. The great Advaitic teaching of the Unity of Self is a fact but it is not dialectics that has brought the recognition of it. The reaction of Idealism against Science was shown to be without meaning, for science has achieved a greater exemplification of the Law of Unity in Difference or of organic unity than has the philosophical Advaita. Indeed the argument in this work seems to be overwhelmingly disproved by the methodology of Science and by modern culture which contradict the Advaitic view. The truth is the fundamental Unity of spirit; and this unity displays itself on all planes. Our conclusions are right, our reasons wrong.

Paul Brunton, however, can make anything he writes interesting; he has distinguished himself in clear and lucid exposition. He is more a poet than a philosopher; he cites Tennyson, Emerson and Carlyle as representative of the modern philosophical outlook. A causal mention of Kantian and Hegelian philosophy does not rescue the work from being written only for the layman, to whom, however, it will be very welcome.

The theme of the first essay is that the poetic dreams of Tennyson and of Emerson, the philosophic intuition into Oneness of Hegel, the dynamic vision of Unity of Carlyle, all point to the Oneness of Spirit behind all change and difference. Conflict between the two spheres would become impossible if the Supreme Consciousness of Oneness could solve their illusive contradiction. One feels that Paul Brunton has not struck deep and full his note of Unity.

The second essay deals with Indian metaphysics of the idealistic school and traces the Buddhistic and other influences. By parallel quotations from Barkeley, Kant, Schopenhauer, Hegel and Bradley, he tries to reveal the Unity of Spirit at work in the West as in the East. Thought in the West is not different from thought in the East; the difference is that, whilst at present the East is struggling to vivify its existence on Western lines, the West is preparing itself to live the Eastern rôle. Is there no problem here for the philosopher of Advaita to solve? Obviously such a problem is beyond his simple understanding.

The quotations are interesting. To the student of comparative philosophy they are valuable, but not new. He may not admit the relevancy of quotations from the writings of Lord Russell and the humanistico-pragmatist Schiller —quotations drawn exclusively from their statements on the nature of dreams, their scepticism and their lack of any criterion regarding which does not entitle the author to place them on a par with idealists. The idealistic vein that Paul Brunton traces is not the main feature of their writings, and in other respects they are radically opposed to the absolutist view which annihilates all differences.

The work, however, shows the author's ability in placing before his readers in the briefest compass the essential unity of the teaching of Idealism East and West. The salient features are neatly covered and the book can be recommended to the lay reader. Undertaken as it was to promote Indo-European synthesis and unity, the work is a welcome addi-

tion to the literature on the subject. The world which is suffering from all kinds of conflicts, gashed by divergences and cross-purposes, might in fairness look towards the Great Healer, the One Supreme Spirit, which is the benediction of all life and being and bliss unending. Unity must be realized; on that peace rests.

K. C. VARADACHARI

The Two Moralities: Our Duty to God and to Society. By A. D. LINDSAY. (Eyre and Spottiswoode, Ltd., London. 3s.)

Dr. Lindsay admits that the title of his book is likely to be challenged equally by those who say: "How can there be two moralities? There is what is right over against what is wrong", and by others who say: "Why stop at two? Morality is always relative. There are not two but hundreds of moralities." In fact his whole argument is an attempt to mediate between the extremes of the absolutist and the relativist. He believes that most real moral problems are concerned with the tension between two moralities, one of which he calls the morality of "my station and its duties", the other that "of the challenge to perfection, or the morality of grace". The first of these is necessarily imperfect. Its standard as embodied in codes and laws can never be higher than the conduct that the decent average man is prepared to act up to. Its rules are relative, seldom rising above enlightened self-interest, and as such conflicting with the commands of perfect love. But in society as it exists, Dr. Lindsay argues, there is no choice between having such rules and being abandoned to lawless anarchy, the anarchy of force and violence, not of inspired love. For love of our brothers, therefore and even of our enemies we must desire that there should be such rules, however imperfect, and that they should be observed in practice.

And when he goes on to consider the other morality, his whole emphasis is on the fact that it is not merely a concept of, but a challenge to perfection, that it has to be brought down from its absolute heights into the relative situation of our earthly existence, and that it can only be expressed in sustained creativeness, initiative and imagination. It is not something rigid and prescribed, but flexible and immediately inspired. And, as Dr. Lindsay remarks, it would be as absurd to say that there was only one thing a really good man would do as to say that "there was only one poem a poet could write in a given situation". In thus stressing the necessary relation between the relative and the absolute as a continually evolving creative process, demanding both fidelity to the inner light of truth and a sensitive submission to the material social situation in which we have got to work, Dr. Lindsay defines with much insight the essence of the moral problem. But he is less convincing when he applies it tentatively to the conflict between the two moralities which most disturb men's minds to-day. "Resist not evil" is, in his view, incompatible with loving our neighbours, because it undermines the relative rules by which society is maintained. Yet he overlooks the fact that these rules to-day ensure the very anarchy of force and violence which they are supposed to prevent. And the same disregard of actuality is reflected in his view of the Christian Church as forming a community of fellowship which is "a living, effective, and constructive witness against the evils and failures of society". The creative challenge of the morality of grace sounds as faintly in the Church to-day as in those who maintain the necessity of war in order to preserve a decaying order.

HUGH I'A FAUSSET

Letters of Swami Vivekananda. (Swami Pavitrananda, Advaita Asrama, Mayavati, Almora, Himalayas, Rs. 2/4)

Unfettered by the conventionalities and inhibitions imposed by the social censor, the philosophic personality is freely projected in the private correspondence of great thinkers and teachers, not merely revealing the psychological pattern of that personality but also serving as a guide to those who would follow in the footsteps and continue the work of master minds. There is therefore no doubt that the publication, in a single and attractive volume, of the letters of Swami Vivekananda (formerly published in six parts) will be widely welcomed in India and in foreign lands where the work of Swamiji has left indelible impressions. In a brief Preface, the Editor explains that Swami Vivekananda felt that a "tremendous task" had fallen to his lot. "A Nation that seemed to have lost all self-respect and self-confidence and was apparently dead had to be roused."

The volume contains nearly three hundred letters to Indians, Europeans and Americans. In letter No. 53 Swamiji gives an account of his speech before the Parliament of Religions commencing with the words, "Sisters and Brothers of America". In letter No. 59, written to an American friend, Swami Vivekananda remarks, "I am wearied of lecturing and all that nonsense.... How I should like to become dumb for some years and not talk at all!" If only most of our modern politicians who day in and day out flood the Press with statements and counterstatements would adopt the wise policy of silence envisaged by Swamiji!

Swami Vivekananda's obsession that Advaita is the only rational world-view finds typical expression. In letter No. 140 he emphatically declares:—"In India dualistic formula are already on the wane, and Advaitas alone hold the field in force....Advaita will be the future religion of thinking humanity."

What was Swamiji's relation to Theosophy in those days? Let Swamiji answer. "How absurd! The Theosophical magazines saying that they prepared the way to my success! Indeed! Pure Nonsense!"

Here is Swamiji's tribute to the Americans: "On the whole the Americans are a million times nobler than the Hindus...."

Swamiji records his pleasure-trips as freely as he does philosophical discussions and discourses. "Mrs.——is quite brilliant and so are many other ladies. A very cultured lady from Detroit is going to take me to an island fifteen miles into the sea. We shall have a nice time. —has made a bathing dress for me. Bathing is splendid."

I regret to have to record that in a volume generally edited with great care there are many errors in Sanskrit citations which should have been corrected.

In conclusion, I should like to underline also that, notwithstanding the fact that Swami Vivekananda had practised Yoga extensively, he seems to have been a victim to lumbago. He wrote, "The lumbago is giving me a good deal of trouble", and again, "My lumbago is as before", and then, "The attack of lumbago, too, will not leave me on any account...."

Then Swami Vivekananda's judgment on the contents of Smritis and Puranas and on the work of Ramanuja, Shankara etc. is so prejudiced that I for one feel no hesitation in rejecting it. "The Smritis and the Puranas", he wrote, "are full of fallacies, errors, the feelings of class and malice." "Ramanuja, Shankara etc. seem to have been mere Pundits with much narrowness of heart." These remarks, however, will not affect the general excellence of the volume, on the publication of which Swami Pavitrananda is to be sincerely congratulated.

R. NAGA RAJA SARMA

[In the preceding review a reference to Theosophy by Swamiji is quoted. The value of his task as an Interpreter of India to Europe and America is in no way minimized by recognising that the Theosophical Movement did indeed prepare the way for his success. Swami Vivekananda first visited America in 1893. The Theosophical Movement had already been in existence for eighteen years—since 1875 when it was inaugurated by Madame Blavatsky in the City of New York. Mr. William Q. Judge had organised in the U. S. A. many Theosophical centres which were active in their study and spread of the *Bhagavad-Gita*, Patanjali's *Yoga Sutras*, the *Upanishads*, etc. Mr. Judge's monthly magazine *The Path*, in which appeared many articles on Indian philosophy, was in full circulation even among non-Theosophists from 1886 when he began its publication. Further, Mr. Judge had inaugurated an Oriental Department and was issuing special papers on Indian lore written by competent Hindus, such as Manilal Dvivedi. The value of these papers is shown by the variety of subjects handled. Thus in 1891 appeared in the U. S. A. among other good things papers on Hastamalaka, Purusha Sukta, Yagnavalkya Samhita, Samskaras, Charpatapanjarka, etc. These few facts will suffice to show that great interest in India and Indian thought already prevailed prior to Swamiji's first visit to the West.—ED.]

The Social Value of Art. By F. R. O'NEILL. (Kegan Paul, Ltd., London. 6*s*.)

This closely reasoned discussion of "art" will come as a great boon to many who feel the lack of any stable standpoint for discussion. The author emphasises what we have all felt, that art criticism and discussion have too long suffered from linguistic confusion.

By treating the subject from a philosophical and psychological point of view the author is able to help us consider art in all its forms. Thus we are led to a theory that may evaluate painting, music or poetry (to mention three aspects only) whether they be "traditional" or surrealistic.

Perhaps the most important contribution in the whole study is the clear manner in which we are led to realise the supreme psychological value of art as a means of enlarging and completing human experience. Emotional starvation is one of the key-notes of modern Western civilisation ; education is stressing *practical* instruction and omitting any teaching of how to *live;* the arts are almost the only means of developing human powers to their utmost.

At a time when the arts seem to be losing their direct appeal to the public, when criticism is too often caught up with vague and incomprehensible terms, it is particularly helpful to have a sound and reasoned theory expounded so that the reasonably intelligent reader (even if he is no specialist) can grasp and apply it.

Those critics who cling to theories of "pure" art, art divorced from everyday life, art which is so abstract that it can, supposedly, have no influence on the beholder or listener, will find much to disagree with here. For here it is argued that there is no such thing as "pure" art in the sense that it has no contact with the world of reality. By logical conclusions from psychological investigations it is obvious that all mental happenings are "real" ; in fact all our knowledge of so-called material facts is composed of merely mental events. Again pursuits may jib at the ethical theories involved in the author's method of criticism, but many others will welcome them as a ray of extremely helpful light, bringing what seems to be common sense to bear upon this troubled subject.

This book can be cordially recommended to all interested in the psychological and social development of today ; to the educationist it should be of the utmost value, while artists and critics should be *forced* to study it for their own sakes !

ELIZABETH CROSS

CORRESPONDENCE

GANDHIANA

None among the personalities of our times has been so variously estimated as Gandhiji. The whole gamut of feeling and sentiment, varying from adulation and worship to contempt and hatred, has been expressed about the Mahatma. Readers of THE ARYAN PATH do not need to be told of the amazing variety of opinions that have been expressed about him and the perplexing problems that have to be faced by a person desiring to evaluate his life and work. Perhaps posterity, looking at him from the distance which alone can give the correct view, will assign to him the place he deserves in Indian and world history. But posterity cannot judge him aright unless we supply it with the necessary material.

Have we done anything towards collecting the available material about our greatest man, one who is our pride and glory? A student desirous of making a thorough study of Gandhi and Gandhism, of his views and utterances on the innumerable subjects he has dealt with in the course of his life, or of the significance of his activities in three continents, is dismayed by the lack of adequate facilities for such a study. There is not a library which keeps more than half a dozen volumes out of the hundreds that may have been written in a score of languages about Gandhiji. And as for the collection of opinions, there have been isolated efforts, such as the enterprise of THE ARYAN PATH in collecting the opinions of Western intellectuals about *Hind Swaraj* and about Sir. S. Radhakrishnan's seventieth-birthday volume on Mahatma Gandhi. We were also told a few days ago that the West Godavari District Board had offered to institute Gandhian Chair in the Andhra University. But you cannot bail out a tank with tiny buckets! Our efforts should be vaster and our methods sounder.

We wish to make a few suggestions here towards the accomplishment of the great task. The first step is obviously the building up of a library which will contain every book and every article written about Gandhiji. Newspaper accounts of his day-to-day activities, which are helpful in the understanding of his personality, will also have to be collected. Secondly, every bit of the Mahatma's writings and utterances—in so far as they throw light on his personality—must be collected.

A very important and urgent step is to interview Gandhiji's schoolfellows and colleagues and co-workers in India and in Africa and to compile an authentic and continuous account of his life. It will then be necessary to undertake the publication of important books and articles by and about Gandhiji.

The last, the most important and the most comprehensive task will be to publish a Gandhi Encyclopædia which will give us exhaustive information on all that Gandhiji has said or done.

Such a work is nowhere more necessary than in India. The Hindu revels in myth-making, and the Hindu of 2240 will probably be narrating fantastic and incredible tales about the life and work of Gandhiji. Perhaps a *Gandhi Purana* will be written. We shall be serving reason and truth in compiling an accurate record of facts. Do we need a nobler motive for undertaking any task?

Dadar, Bombay. M. N. SRINIVAS
G. N. ACHARYA

ENDS AND SAYINGS

"_____ _____ends of verse
And sayings of philosophers."

HUDIBRAS

Is man a free agent and therefore responsible or is he irredeemably the toy of circumstances, including his own tendencies, which, even if the result of his past actions, compel him to act now in a certain way and in no other? To this question, than which there is none more immediately practical, Shri S. S. Suryanarayana Shastri addresses himself in a discussion of "Karma and Fatalism" (*The Philosophical Quarterly*, April 1940).

Obviously fatalism carried to its logical conclusion would paralyse will and action and excuse wrongdoing as unavoidable; equally certainly, however, no man is entirely independent of circumstances, and of the results of his past choices even in his present life. Reason demands a solution which shall reconcile fate and free will without denying either its rightful rôle.

Whether fate be regarded as the arbitrary decree of an inscrutable power or as the impersonal, inescapable reaction from one's own deeds, the range of each man's choices is obviously conditioned by his outer environment, his physique, his clarity of mental vision. But within the frame of those limiting conditions, his choice is free, his reactions are within his own control. If the law of cause and effect which is seen in operation everywhere in the visible universe functions also, as seems reasonable, in the moral realm, the hopeful corollary to man's having made his present limitations is that it is in his power by his present actions to change them and to build better for the future.

Shri Suryanarayana Shastri rightly challenges the wooden interpretation of Karma, that every circumstance is the result of a specific corresponding cause, pointing out that even in the scientific field there are many examples of the same effect proceeding from different causes. Karmic effects must logically represent rather the combination and interaction of the whole number of causes involved in their production.

And if action and reaction is the immutable law, is there no way out? The answer of the writer is that there is that in man that transcends the phenomenal which the causal law governs. He can therefore escape "the wearying round of seed and fruit" if he exerts himself and rises above it. This escape or even the longing for it might represent the apotheosis of selfishness, but Shri Suryanarâyana Shastri saves it from this charge by implying that the method of this achievement is not fleeing from the actual but, recognizing the continuity of the empirical and the real, incarnating the real in the actual, in other words, being in the world but not of it.

That so young an institution as the Sri Venkateswara Oriental Institute at Tirupati in South India should have been host this spring to the Tenth All-India Oriental Conference attested the strong position which the new *Vīdyā-laya* has attained in the cultural life of the country. This position is further strengthened by the first (March 1940) issue of its scholarly *Annals*. Not the least hopeful feature of both the Institute and its organ is their hospitality to diverse points of view.

Of particular interest among the varied contents of this issue is a plea by Mahāmahopādhyāya Dr. Ganga Nath Jha of Allahabad for the revival of study of the *Pūrva-Mīmāmsā*. Dr. Jha condemns the intolerant attitude which asserts that one *darshana* is the only right path and that the others are all

wrong. Specifically he claims that the two *Mīmāmsā Śastras*, the *Pūrva* and the *Uttara*, are mutually complementary and in no way hostile to each other.

All the *darshanas*, and indeed every other philosophy and religion, must find the reconciliation of whatever they contain of truth in the one absolute truth. Truth must agree with truth, whatever labels men have given it. Naturally he who fondly believes that he has the great ocean in his family water-jug is intolerant of his neighbour who also fancies that he has poured the broad expanse of the sea of truth into his own particular pitcher. It is only, however, by studying the various religions and philosophies, by comparing them dispassionately and with an unbiassed mind and especially by noting their various points of agreement, that men can hope to discover what is true and what is false in each, including their own.

The demand for a "universal frame of relations" into which all observed phenomena can fit like bits in a mosaic is instinctive in the normal individual. Ralph Tyler Flewelling, Editor of *The Personalist*, analyses in "The Need and the Illusion of Absolutes" in his Spring 1940 issue the need of human thought to affirm absolutes in all realms. Scepticism in philosophy, the "principle of uncertainty" in science and agnosticism in religion are half-way houses in which the human mind cannot settle down content. It is true that paradoxes that seem to defy synthesis challenge the absolutes in all these fields, but something deeper in man than logic clings to a transcendent and unknowable spiritual Reality as the substratum and basis alike of objective phenomena and of metaphysical thought; to Law, immutable and unerring, as the mode of operation of the universe and to the ideal of moral perfection, however short of that ideal the individual may fall. The seeming contradictions, Dr. Flewelling believes, are ascribable in most cases to the effort to reduce all realities to a single standard of measurement whereas "what can be evaluated upon one plane ...refuses the measurements of another".

The illusory character in practice of "the religious man's dream of absolutely perfect moral conduct", "the scientific search for absolute reality" and "the philosophical one of absolute truth...is no evidence that they are not necessary and required".

> Of one thing we may be certain, without the entertainment of as yet unachieved ideals the world would be turned back to the bestiality of the pig-sty. The lapsing of these spiritual and religious ideals is apparent in the present state of society at home and abroad. Without them all will agree there could be no true religion but it is equally true that without them there could be neither philosophy nor science....
>
> To man alone, so far as it is given us to know, is given the rare privilege of entertaining unachieved ideals, and of holding fast to them until his dreams come true. Such capacity can be had only in a creature not quite absorbed in the temporal and material; one who is something more than the world in which he lives; one who transcends both time and matter and is himself creative.

There is nothing of greater moment than the ideal on which the mind is set.

The Rev. Dr. James Little, M. P., asked in the House of Commons on February 13th if the Prime Minister would

> take the requisite steps to set apart a day when the whole nation shall be called to prayer for the Divine help to enable us to overcome the enemy and restore a just and enduring peace to the world.

He preferred the same request in slightly different terms on the 22nd of February and was again put off by the Prime Minister with an assurance that his suggestion would be given consideration at an appropriate time.

The Christian Herald, which reports the proposal and backs it with professional enthusiasm, naïvely includes in its account the comments by other Members when the proposal was made, some of which were, to say the least, of dubious augury for the scheme. Thus when the proposal was made on the 13th of February, Mr. Davidson asked, "Will the Prime Minister keep in mind that

the Germans are asking for Divine help too?" *The Christian Herald* may have taken this as intended to spur the Prime Minister to action, but it may equally well have been meant—and with greater credit to the questioner's intelligence—to bring out the arrogant folly of coaxing the Deity to take sides in the contest.

On February 22nd, when the proposal was reintroduced, Mr. Sorenson's challenge was commendably forthright. He asked the Prime Minister whether he would avoid taking any action which would lead to " the complacent and barbaric identification of the Deity with military victory ".

Whatever defence illogicality might prompt the orthodox of any religion to bring forward for petitionary prayer with a benevolent object, no right-thinking individual in any religious fold would attempt to justify malediction and cursing. And what but cursing can one call the prayer of a nation for the destruction of its enemy's armies?

There is power in the spoken word and in the human will, whether there is or is not a God made in the image of man to hear and to respond. Incantations, even when employed in ignorance, must inevitably have their effect, though every deflection of the balance of justice achieved thereby or in any other way must ultimately be restored in suffering and pain. Surely the world has sufficient misery without arousing deliberate malevolence by a call to a national day of cursing!

Only the unthinking fancy that a moral decision is always as simple as choosing between black and white. The moral quality of an act is determined by its motive; none can judge the motive of another, and accurate analysis of one's own motives calls for an intellectual honesty and a detachment which are all too rare. And even a good motive does not insure beneficent action.

In " Conscience and Conscientious Action ", a masterpiece of sound logic (*Philosophy*, April 1940), Prof. C. D. Broad, F. B. A., in flood-lighting " conscientious objection " to military service brings out practical points most valuable for every moral decision. Practically every sane adult, he posits, " has a conscience " in the sense that " he can form a reasonable opinion about the rightness or wrongness, goodness or badness, of various courses open to him ", and that his opinions on such matters are " capable of evoking his emotions and influencing his decisions ". Furthermore, there is a very important sense of " ought " in which it is true to say that a person ought always to do that alternative which he believes, at the time when he has to act, to be the most right or the least wrong of all those that are open to him.

This holds true, he writes, no matter " how ignorant or deluded the agent may be about the relevant facts, how incompetent he may be to make reasonable inferences from them, nor how crazy or perverted his judgments about right and wrong, good and evil may be ". But it is equally true that " the most right or the least wrong act open to other individuals or to a society, in certain cases, may be to prevent a conscientious individual from doing certain acts which he ought, in this sense, to do ", *e.g.*, a Thug who feels an obligation to practise murder. It would be interesting to know to what source Professor Broad would trace the intuitional promptings in regard to purely ethical factors, which he seems to admit, or how he would account for individual variations in ethical sensitivity.

He analyzes ably the complex of motives which may enter into a decision, but his most practical point relates to the decision which course is the *right* one. Conscience, as the intuitive evaluation of ethical factors, is directly concerned with only one class of obligations. The other, however, is no more negligible, namely :—

to do what we can to maintain and increase the amount of good and to diminish the amount of evil, of every kind, in the lives of other persons whom we can affect appreciably by our actions.

Decision in regard to such obligations demands an intellectual process.

A person who is trying to find out what he ought to do is not using his con-

science properly if he fails to inform himself as fully and accurately as possible of all the relevant facts, or if he omits to apply his utmost care and skill to the task of forecasting the remote and the indirect consequences of the alternatives under consideration.

In deciding what one ought to do in a given situation, then, the relative urgency of the obligation of beneficence has to be weighed against such *prima facie* obligations as promise-keeping and truth-speaking, before the right course can be determined. In other words, there is no moral parthenogenesis; righteous action is the progeny of right motive *and* wisdom. As it was once aptly put, "By all means follow your conscience, but be sure that it is not the conscience of a fool!"

It is good for us to be reminded of a time when the paramountcy of the claims of duty was widely recognized and the performer of difficult duty was honoured as he or she deserved. Liu Hsiang, the famous Confucian scholar who lived just before the Christian era, immortalized such heroines in his *Lieh Nü Chuan* (Gallery of Chinese Women), some remarkable fragments from which, translated by S. F. Balfour, appear in *T'ien Hsia Monthly* for March.

They form a notable company. There is "Chiang the True", who chose to be swept away by the flood rather than break the agreement she had made with her royal husband. There is the Spartan mother of the victorious General Tzŭ Fa of Ch'u who, having learned that during the campaign he had enjoyed richer and more varied fare than his men, barred her door against him with the stinging rebuke :—

> A general who sends people to the field of death and lives himself in luxury may be victorious, but he does not deserve it. Such a one cannot remain my son and shall not enter my door.

One of the most moving examples of putting duty above personal feelings was that of "the Virtuous Aunt of Lu". A countrywoman, fleeing before the invading army of the General of Ch'i with two small boys, her son and her brother's son, found that she would have strength to save only one. She therefore abandoned her own son, "a private care", to be faithful to her "public charge". The attacking General was so impressed by "a woman of the hills and bogs" proving herself "so valiant in keeping to her bounden duty", that the campaign was abandoned without trying the valour of the fighting men of Lu.

Here are women after Confucius' own heart, recalling what he wrote of "the moral man" in *The Conduct of Life* :—

> Finding himself in circumstances of danger and difficulty, he acts according to what is required of a man under such circumstances....The moral man can find himself in no situation in life in which he is not master of himself.

Archæological investigation at the antipodes may seem remote from the problems that beset us here and now, but the American antiquities have their message for us. Archæological research is of the greatest importance to the unravelling of the history of religion and of mythology and to the discovery of the origin, development and distribution of mankind. The verbal expression of thought is but too liable to distorted interpretation, but the concrete imagery of the early ideation is eloquent of the concepts that inspired its artificers. And the similarities discernible between the surviving records of the ancient West and of the early East bear witness to cultural contacts, the connecting links of which seem to have disappeared in the shifting of continents to which tradition points.

"The Mystery of Maya", which Wilbur Burton contributes to *T'ien Hsia Monthly* for February, deals with the remarkable Mayan culture of Central America, already past its zenith when the Spanish conquerors demolished what remained of it in the sixteenth century.

> The Mayas full 2,000 years ago developed a hieratic writing equal to that of the Egyptians, attained the abstract mathe-

matical concept of zero, invented a positional, vigesimal (by twenties) system of writing numbers, devised a calendar that was exact to a day within a period of 374,000 years—while the Julian calendar of their Spanish conquerors was eleven days off, conceived of a five million year span of time, learned to predict eclipses, noted exactly to a day within a thousand years the orbit of Venus in relation to that of the earth, and without the use of fractions (which their mathematics lacked) they calculated the lunar year correctly over fifty-year periods—a feat involving intricate intercalation.

Their architectural remains are only less impressive, and the sculptors of their profuse bas-reliefs displayed even greater ability than the ancient Greeks in portraying facial expression. The Mayas lacked the true arch, but they had fully developed the cantilever arch, which another writer has described as "corresponding in type with the earliest monuments of the old world".

Mr. Burton makes light of the resemblances between the Mayan remains and those of other parts of the world, and of the weighty evidence of similar symbology. He admits "a very faint resemblance between the Chinese dragon and the plumed serpent of the Mayas" and he sees in the cultivation of maize among both the Mayas and the ancient Chinese a possible indication of some remote connection between Maya and ancient China. The truncated pyramids of Central America, ascending by successively smaller layers, bear, Mr. Burton writes, "only a very superficial resemblance" to the Egyptian pyramids. The pyramidal structures of the "New" World are, however, very like the Temple of Belus at Babylon, as pointed out by Alexander Humboldt in the last century.

But the tide has ebbed, leaving the ignorant and decadent remnant of the once great Mayan people "among the most backward of all the Indians of the two Americas". "The glory that was Maya" has passed with its mighty builders, unable to resist the cyclic sweep of rise and fall to which has bowed every ancient culture but that of India, which had and has its roots in deeper soil. What line of inquiry could be more practical for the modern world than investigation of the secret of India's survival?

Those who recognize the importance to any distinctive culture of the language in which it finds its natural expression will sympathize with the stand of H. D. Lewis of the University of Bangor in an article on "Culture and National Life" (*Life and Letters To-day*, March 1940) which contains the substance of his speech made last year at the National Eisteddfod. In it he defends the use of Welsh in the courts, the publication of philosophical studies in Welsh and the translation of technical terms into that language—which recalls the attention that is being bestowed by several Indian language groups on widening their scientific and technical vocabulary. His justification of these efforts, which some claim is pointless, is as applicable to the Indian language problem as to that of Wales.

It is not possible, Mr. Lewis claims, to restrict the use of a language to poetry, the more artistic forms of prose and kindred spheres, without those activities themselves becoming dilettante and ineffective.

> It is the day-to-day use of words that gives them their emotional force. When, therefore, a language ceases to be the living language of a people, the language in which they think and feel, the language of the school, the market and the home, then its culture is doomed.

There is little danger of the Indian languages falling into desuetude, but it is well to remind ourselves now and again of their great importance in our cultural pattern. Diversity of tongues is not a bar to unity, any more than a common language insures mutual harmony. Truth, nobility and brotherliness —and, alas, their opposites as well—can be expressed in any tongue. A common language, supplementary to the mother tongue, is obviously desirable for national unity, so that the already existing community of ideals and of interests may find clearer expression, but it must supplement and not displace the many

tongues in which our rich and varied culture naturally flowers.

A bequest of tremendous potential value to culture and which some patriotic Indian might well emulate is that of the late Mrs. Lucius W. Nieman, widow of the publisher of the Milwaukee *Journal* (U. S. A.). She left a million dollars to Harvard University, stipulating only that the income be used to "elevate the standards of journalism".

We may deplore the readiness of the unthinking majority to take their opinions and their attitude ready-made from their editors, as their forefathers took theirs from their priests, but take them from some one they will; only an individual here and another there assert their prerogative, as human beings, of thinking for themselves. That being the case, nothing can be much more vital to any modern civilization than the education of journalists, and especially of publicists, along broad and true lines, for action is rooted in thought and as the leader thinks to-day the masses will think—and act—to-morrow.

Left free to devise ways and means to carry out the intention of the testatrix, the University, as a start towards discharging its trust, made several fellowships available to selected men on a year's leave from the city rooms and the editorial departments of their respective papers. Not all were university graduates; one had never been in a university before. They were given unrestricted access to all the University's facilities and to all courses, without credit for a degree. From the account of one Fellow, Frank Snowden Hopkins, in *Harper's Magazine* for February, the first year seems to have amply justified the experiment in the benefits reaped by the immediate beneficiaries. The real test, of course, will come in the extent to which they are able to pass on the heightened mental keenness and the broader outlook gained to the public, whom obviously the bequest was intended chiefly to serve.

"Quest for Wisdom" is the article in which Frank Snowden Hopkins analyzes the results of his year at Harvard University as a Nieman Fellow. It would be too much to expect that any university, under however favourable conditions, could give him ready-made, incontestable answers to any of the pressing common problems which he took with him hopefully. He came away, apparently, with more questions than he had before, but he learned much. His analysis of the results of his studies of the sociological aspects of American relief and welfare policies, for example, casts a light on problems not peculiar to the U. S. A. His study convinced him that "our national legislators and administrators, not to mention the local ones, are working to a large extent in the dark".

Doubtless all would admit the desirability of a better social order, however wide and perhaps violent the disagreement might be as to what such an order would demand and imply. But the means employed are important too. Mr. Hopkins writes :—

> Aside from considerations of administrative efficiency and practical achievement. I was convinced that greater allowance must be made in the future for powerful social sentiments and inherited moral beliefs. . . . I came to doubt that other reformers [than the "New Dealers"] would succeed much better without a convincing emphasis on moral issues on which alone the country can be unified.

Does not the same apply to Indian unity and to the larger problem of unity between nations? Shared ideals and common ethical standards are the most powerful unifying force in the world. Society cannot be transformed by any manipulations whatsoever, whether by politicians, economists or financiers, but only by the regeneration, man by man, of the units which compose it. All genuine development has the individual as its basis and must be from within without. Convince a man or a body of men of the paramount value of purity, for example, and the conviction will find spontaneous expression in cleanliness and in integrity. The programme of Satyagraha owes its appeal less to its

recognized effectiveness as a political weapon than to the demand which it makes on all its followers individually to rise to their full moral stature, to assert their dignity as men, and to exemplify the power, meek yet irresistible, of the consecrated human will.

War is a terrible business at best but in ancient India its horrors were somewhat mitigated by a chivalrous code which would do honour to a modern peace-time council and which, tradition assures us, was not a mere formulation of pious hopes like the conventions of "civilised" warfare to-day, but was widely observed. Exceptions there doubtless were; the caste whose business was warfare was made up of human beings like ourselves; but if breaches of the code were the exception that is much.

Valour was greatly admired but the concept of *Dharma Yuddha* (righteous warfare) was deeply rooted, as Dewan Bahadur K. S. Ramaswami Sastri brought out in THE ARYAN PATH for October 1938. That concept found expression in many works, which forbade not only attacking non-combatants or even the retreating foe, but also taking unfair advantage of the enemy, as in attacking a man off his guard because he was eating or drinking or in coming to the aid of either party in a single-handed encounter. The use of poisoned darts was expressly forbidden; prisoners of war were to be courteously treated and wounded prisoners were to receive surgical attention. The Code of Manu, moreover, required the victors to proclaim security for the conquered territory and to respect the religion and the laws of the vanquished.

Countless generations of Indians have been brought up on the story of the magnanimity of Rama who, "when he had deprived Rāvana of all his weapons and his armies and had made him giddy with fatigue, asked him to go to his palace and to return next day refreshed for the fight". This story was apparently the prototype of the action of the Maharana of Mewar in the Mediæval Rajput wars, in freeing Aurangzeb when the Moghul Emperor was at his mercy.

Might not the fighting forces of the "cultured West" learn perhaps with profit from the ancestors of the "savage Indians" whose presence at the front in the last great war the Germans are said to have condemned so bitterly?

Governmental efficiency is most inadequate compensation for the loss of liberty. To deny a man freedom to choose within the limits marked by the undeniable rights of others is to refuse him in so far the right to learn and to grow. In our complex modern civilization, it is doubtless not in the interest of the majority to return to the extreme *laissez-faire* policy envisaged by the Jeffersonian motto, "That Government is best which governs least", but control should go no further than necessity demands.

The parlous plight of freedom in the modern world emerges as the most significant point in Prof. A. R. Wadia's article in the April *Philosophical Quarterly*, "A Psychological Study of the Aristocratic and Democratic Principles of Social Organisation". Fascism, insisting on essential human inequality, on discipline and party loyalty, naturally has no patience with the ideal of liberty. And Communism, though it preaches equality, is no less opposed in practice to freedom than is Fascism, with the difference that Communism regards the restriction of individual freedom as a temporary expedient, dispensable if and when capitalism is completely routed.

Surveying the present conflict between equality and freedom, therefore, Professor Wadia sees a distinct swing towards the former. He believes that we cannot have both.

> Freedom and equality have turned out to be two incompatible ideas within the framework of modern democracy.

This may be granted at once; human beings will always differ in mental capacity, in moral sensibility, in physical strength. It is extremely doubtful whether even economic equality, which is the aim of Communism, can be established and maintained. Professor Wadia

cites the experience of Russia to substantiate his claim that if the impetus to earn more is removed the vast majority will lapse into indifference and laziness. That is not to say, however, that the bare necessities cannot be assured to all without sacrificing incentive to effort.

And we cannot have freedom, either, unless the unreasoning demand for equality is traced to its source in man's violated sense of justice and the causes of the latter are removed. Freedom does not and cannot mean self-seeking, in callous disregard of the just demands of the many. The pitiful cry for bread that rings throughout the world unheeded must die away before the position of freedom is assured. The democracies that believe in freedom must find a way to reconcile it with a greater measure of social justice or they must go down, and freedom with them, until the dawn of a brighter age.

"The Problem Child of Europe"—under that title Miss Dorothy Thompson skilfully unravels in the April issue of *Foreign Affairs* the tangled skein of present German ideology. She knows Germany exceedingly well and brings to her analysis an understanding sympathy that lends her words the greater weight.

There is no doubt of the contribution made to the present national psychopathy by the series of shattering psychological shocks which the Germans have suffered in the last quarter century. But certain fundamental psychological characteristics persisted. Not the least significant of these are the unreconciled inner conflicts, as between national self-assertiveness and an oceanic expansiveness—a pursuit of the general and the universal. "The German mind has never been able to make itself up", even to choose between its affinities with the East and with the West. The German welcomes discipline because he cannot impose it on himself. At loose in the cosmos he is anguished and divided; but inside four walls he is again attracted by the cosmos. The German duality of feeling accounts for the "remarkable notion of world mission, but a remarkable uncertainty of what that world mission may be".

The hopeful aspect is that "nothing so eager and paradoxical as the German mind can be wholly regimented and subdued". The opposition Germany is meeting to her sense of "illimitability" by the action of England and France, in both of which Miss Thompson sees "far more inner unity and spontaneous patriotism...than there ever was in Germany" is salutary, for "with the recognition of limits will come the possibility of making a truly organic and civilized society".

But not all the symptoms of "the problem child" are peculiar to Germany. Some of them are "twentieth century", "symptoms somewhat characteristic of all decaying middle-class society". Miss Thompson sees a great renascence as necessary for the West to overcome the present crisis. The German belief that idealism is dead in the West, that the West is decadent, makes abortive the French and British ideological approach to the German people. Those countries can exert a drawing power upon Germany only if they find the way

> simultaneously to feed men and to liberate them, to adjust the social system to the reality of social interdependency without re-establishing slavery.

In a word, they must exemplify in action the admittedly higher ethical concepts for which they stand if their words are to carry conviction. Can any one doubt that if the Allies had given an earnest of sincere resolve to apply the principles of Democracy on a world-wide scale, the Scandinavian countries would have rallied openly to their support before disaster overtook them, and the free republics of America as well?